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14 August 1979

## KOREAN AFFAIRS REPORT

No. 36

KULLOJA, No. 5, MAY 1979

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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LET GUIDANCE FUNCTIONARIES CARRY THROUGH THE GUIDELINES OF THE PARTY  
WITH PERSEVERANCE

Pyongyang KULLOJA in Korean No 5, May 79 pp 2-6

[Text] Today's reality, wherein new leaps forward ceaselessly occur in socialist construction and unprecedentedly vast and complex tasks confront us, calls on our guidance functionaries to keep bringing about a new upsurge in production and construction by tightly grasping the great leader's teachings and the embodiment, the policies of the party and by pushing ahead with them with perseverance.

The great leader Comrade Kim Il-song taught as follows:

"To do work haphazardly or abandon it halfway without finishing it is a manifestation of weakness in revolutionary fighting spirit. Working in this manner there can be no success in any work. Policies of the party must be carried through to the end." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 261)

To carry through to the end the teachings of the great leader and the guidelines of the party is the principle of work and the revolutionary trait which our guidance functionaries must tightly grasp.

The cause for building the communist society, converting the whole society to the chuche ideology is an awesome task which will be achieved through the process of a complex and long term struggle without parallel. In the course of this struggle, countless tasks, difficult and complex tasks of various kinds, will arise, and even in solving questions in each branch, at each specific unit of the people's economy, let alone societywide questions, many complex tasks will come to arise one after another. If they are to successfully carry out all such tasks, they must accept with all their hearts and carry through with perseverance the teachings and the guidelines of the party the great leader lays down for each period, each stage of the developing revolution.

Only then is it possible to ceaselessly carry forward our revolution onto a new higher level, energetically expediting the revolutionary struggle and construction tasks and to successfully attain the cause for converting the whole society to the chuche ideology.

Success or failure in the revolutionary struggle and construction tasks depends not on words but on how substantively the teachings of the great leader and the guidelines of the party are carried out. Only when tightly grasping and carrying through with perseverance the teachings of the great leader and the guidelines of the party is it possible to energetically move revolution and construction forward. He who so acts may be said to be precisely a genuine functionary forever loyal to the great leader and the party and the revolution.

The revolutionary struggle and construction tasks our people carry out are a sacred task to carry through the lines and policies of the party laid down by the great leader and to realize the far-reaching plan of the leader.

The teachings of the great leader Comrade Kim Il-song and the embodiment, the policies of the party, are the organized will of our party and people, and are the unitary guiding compass for successfully carrying out revolution and construction.

The teachings of the great leader and the guidelines of the party, all of them, faithfully reflect the basic demands of our developing revolution and the real and immediate interests and aims of the masses of people and as such, in them is contained the lofty intent of the fatherly leader to provide our people with a more independent and creative life and achieve the eternal prosperity, growth, and development of the fatherland and the nation.

In the teachings of the great leader and the guidelines of the party are enunciated the concrete tasks, together with the ways of the prosecution, which our people must hold as the compass and thoroughly carry through in the struggle to victoriously move socialist and communist construction forward.

The great leader Comrade Kim Il-song not only enunciates the most correct struggle lines and struggle guidelines of our revolution for each period, each stage of the developing revolution but also lays down the concrete questions which all branches, all units must solve, and the methodology for the realization.

Therefore, in order to energetically push ahead with our socialist construction and to bring about a ceaseless upsurge and leap forward in production and construction, it is imperative that all guidance functionaries must accept with all their hearts the teachings of the

great leader and the guidelines of the party and, mobilizing all forces in the struggle to carry them through, must carry them out with perseverance. Only then will it be possible to successfully solve in a manner to suit the intent of the great leader and the party all the complex and difficult questions arising in revolution and construction and to keep moving our revolution forward ceaselessly onto a new higher level. How energetically the guidance functionaries push ahead with revolution and construction depends on the manner in which they accept the guidelines of the party laid down by the great leader and on the perseverance with which they carry them through.

Experience shows that where the guidance functionaries unconditionally accept the teachings of the great leader and the guidelines of the party and carry them through to the end with perseverance, the tasks assigned by the leader are always realized substantively and luscious fruits are reaped but where they fail to do so, the revolutionary tasks do not come to bear the deserved fruits.

Under conditions that countless complex tasks of various kinds arise one after another in revolution and construction and new policies of the party are ceaselessly laid down, the guidance functionaries must highly display at all times the revolutionary attitude of tightly grasping and carrying through all of them with perseverance without giving up any one of them halfway. By working in such a manner as to be enthusiastic at the beginning with "5-minute enthusiasm" and to give up ongoing work without finishing it just because a new task is laid down, it is impossible to properly carry through the policies of the party.

One they start a task, they must finish it, stoutly struggling, whatever the circumstances. It will not do to work haphazardly as the spirit moves. To abandon work halfway before finishing it or drag one's feet in accomplishing it is not the work trait of a revolutionary.

The loyalty of our functionaries and party members to the great leader and their party spirit, working class character, and people-mindedness are above all expressed in their practical struggle of persistently striving, always racking their brains in the spirit of absolutism and unconditionality toward the teachings of the leader and the policies of the party as to how to execute the teachings of the leader on time and precisely, as to how to carry out production and construction even better, still faster, in accordance with the intent and demands of the party.

Functionaries boundlessly loyal to the great leader and the party, always reviewing their work on the partywide principle, concretely determine what they have done well, what they have not done well in carrying through the leader's teachings, take timely action to formulate appropriate measures to leave no room to be desired, and thoroughly

carry out to the end their assigned revolutionary tasks, launching follow-up battle and annihilation battle. In this way they thoroughly carry out to the end the teachings of the great leader and the guidelines of the party and move forward to admirably solve all questions such as the living conditions of the people on a level the party demands.

Our functionaries loyal to the great leader and the party, as they tightly grasp and admirably carry out the basic revolutionary tasks assigned them, must push ahead simultaneously with other concrete tasks with perseverance as well. The guidance functionaries of the industrial branch, as they move forward tightly grasping the tasks arising in the chuche-ization, modernization, and scientization of the people's economy, must thoroughly carry through the teachings of the great leader for increasing the production of various kinds of household goods of good quality needed in the life of the people and of products needed in the cultural life of the people and for bringing about innovations in the production of daily necessities and foodstuffs. Also, the guidance functionaries of the agricultural branch, as they move forward tightly grasping it as the basics to increase grain production, must carry through substantively with perseverance without giving up halfway, various partywide tasks such as organizing the livestock industry, fruit orchard, sericulture, poultry, and arrowroot production. Functionaries so striving are precisely functionaries who are boundlessly loyal to the great leader and the party and strong in party spirit, working class character, and people-mindedness.

Thus, tightly grasping and carrying through with perseverance the teachings of the great leader and the guidelines of the party is the basic demand for scoring ceaseless victory in socialist construction and energetically moving the revolutionary cause of our people forward and is the genuine work trait which all guidance functionaries must firmly maintain in work.

In particular, under conditions that we are faced with such unprecedentedly vast and complex tasks as today, it comes up as an even more important question to tightly grasp and carry through with perseverance the guidelines of the party.

Our socialist construction is leaping onto a new higher stage, and the struggle for production and construction is proceeding on an incomparably awesome scale. This reality presents to our functionaries the militant task to decisively enhance the leadership role of the party on all fronts of socialist construction and to push ahead with the effort to carry through, with perseverance more than at any time, the teachings of the great leader and the guidelines of the party.

When we tightly grasp the teachings of the great leader and the guidelines of the party and push ahead with them with perseverance, we can

successfully carry out all the tasks arising in the fulfillment of the new long term plan and thoroughly carry through the teachings of the great leader for even more admirably solving the question of people's living conditions.

Truly, to thoroughly carry through, with perseverance, the teachings of the great leader and the embodiment, the policies of the party, is a firm guarantee for energetically moving revolution and construction forward and admirably solving all questions to suit the intent of the leader.

By tightly grasping the teachings of the great leader and the embodiment, the policies of the party, and by moving forward to carry them through with perseverance, we must energetically hasten socialist construction and keep brilliantly attaining the chuche revolutionary cause.

In order to carry through, with perseverance, the teachings of the great leader and the guidelines of the party, it is imperative above all to accept them with high loyalty and warm enthusiasm.

With what attitude and stand to accept the teachings of the great leader and the guidelines of the party is a crucial question which determines whether or not the teachings of the leader and the embodiment, the policies of the party, can be thoroughly carried through with perseverance. Only he who accepts the policies of the party with high loyalty and awareness, can thoroughly carry through the teachings of the great leader and the guidelines of the party to the end without the deflection of a fraction of an inch.

Our guidance functionaries and party members must burn their hearts with such loyalty as to accept the guidelines of the party only on the principle of unconditionality in any environment, however complex and difficult, and to carry through to the end the revolutionary tasks assigned them, highly displaying their self-sacrificing spirit and devotion.

We must know to accept with our warm hearts the revolutionary tasks assigned by the great leader in the spirit of the magnanimous political trust the leader places in our functionaries, and must display to the hilt the revolutionary attitude of thoroughly carrying them out to the end with total dedication.

Also important in carrying through, with perseverance, the teachings of the great leader and the guidelines of the party is that all guidance functionaries solidly arm themselves with the revolutionary thought of the leader and the embodiment, the lines and policies of the party.

The great leader Comrade Kim Il-song taught as follows:

"If one is to guide the masses, one must have an adequate understanding of the policies of the party to the extent that one can teach the masses what they do not know and show them the correct path."

("Kim Il-song Selected Works," Vol 2, 2d impression, p 498)

For the guidance functionaries to solidly arm themselves with the revolutionary thought and teachings of the great leader and the embodiment, the policies of the party, is a basic demand for carrying through all revolutionary tasks with perseverance.

Only if thoroughly armed with the revolutionary thought and teachings of the great leader and the embodiment, the policies of the party, is it possible to view and judge all questions from the party policy-oriented line, to correctly indoctrinate, organize, and mobilize the producer masses and successfully resolve various complex revolutionary tasks as intended by the leader.

Our guidance functionaries must be thoroughly versed especially in the programmatic teachings of the great leader and the policies of the party given their branch, possessed of a methodology for the realization.

In order to carry through, with perseverance, the teachings of the great leader and the guidelines of the party, it is important to formulate correct execution measures to carry through the teachings of the leader and the embodiment, the policies of the party, and plan organizational guidance work.

Only if party organizations and party functionaries formulate correct execution measures aimed at carrying through the teachings of the great leader and the guidelines of the party and commendably conduct organizational guidance work, is it possible to energetically arouse functionaries and party members and working people with a clearly defined goal and concrete ways and to successfully complete to the end the revolutionary tasks at hand in the direction demanded by the party.

Party organizations and party functionaries must always aggressively launch party work centered on unconditionally and thoroughly carrying through to the end the teachings of the great leader and the guidelines of the party.

Party functionaries must commendably conduct deployment work aimed at thoroughly carrying through the teachings of the great leader and the guidelines of the party and must strengthen the work of grasp and control for the execution. Always formulating a concrete methodology, the functionaries must commendably conduct deployment work aimed at carrying through the teachings of the great leader and the guidelines

of the party; and as to the work once deployed, they must thoroughly carry it through to the end, by ceaselessly deepening the work by taking such timely actions as to find out if the work is being properly executed, to sum it up, to carry out redeployment.

Party organizations and party functionaries must conduct organizational political work in close combination with carrying through the economic policies of the party, and make the success of party work manifested in the success of economic work. In guiding the organizational and ideological life of party members and working people, too, party functionaries must conduct it through and through in close combination with carrying out the basic revolutionary tasks.

As the great leader taught, when we say organizational life, it means action to carry out the duty assigned by the organization, and the action in itself is none other than political life and revolutionary action. Therefore, divorced from revolutionary tasks there cannot be organizational life in any meaning, and all organizational and ideological life must be conducted with basic emphasis on thoroughly carrying through the teachings of the great leader and the guidelines of the party. The objectives of strengthening the organizational and ideological life of party members and working people lie in thoroughly carrying through the teachings of the great leader and the guidelines of the party by ideologically tempering them and enabling them to admirably carry out the revolutionary tasks assigned them.

Party organizations and party functionaries must hold it as their firm principle to guide the organizational and ideological life of party members and working people, centered on the fulfillment of their assigned revolutionary tasks, and must assess their organizational and ideological life, too, based through and through on the progress in the fulfillment of their revolutionary tasks. Only then can the organizational and ideological life of party members and working people become a live organizational life of vitality closely bonded with their revolutionary tasks and a powerful means of energetically pushing them toward carrying through the teachings of the great leader and the guidelines of the party.

In order to carry through, with perseverance, the teachings of the great leader and the guidelines of the party, it is also imperative to strongly struggle against every erroneous phenomenon of hampering the effort.

All revolutionary struggle scores victory only through an incisive struggle against everything outdated standing in the way of its forward movement.

The task to carry through the teachings of the great leader and the guidelines of the party cannot be correctly carried out without the struggle against all the erroneous phenomena of obstructing the task.

By dealing a timely blow to all the erroneous phenomena such as lacking the spirit of unconditionality in carrying through the teachings of the great leader and the guidelines of the party, faulting the objective conditions for the policies of the party, and dragging one's feet in executing the teachings of the leader to the end, the guidance functionaries must thoroughly overcome the erroneous phenomena.

By ceaselessly deepening the struggle against all the hodgepodge ideas and negative phenomena obstructing our forward movement, we must thoroughly carry through the teachings of the great leader and the guidelines of the party to the end with perseverance.

Improving the political job performance qualifications of all guidance functionaries and party members and making them familiarize themselves with their work is an important demand for carrying through the teachings of the great leader and the guidelines of the party to the end with perseverance and for carrying them out on a high level.

The great leader Comrade Kim Il-sung, in his New Year's Message for this year, taught as follows:

"To perform their role properly, the cadres should raise their political and business qualifications."

Improving the political and economic job performance standards of guidance functionaries and party members is one of the important tasks aimed at scoring an even greater victory and leap forward in our socialist construction, thoroughly carrying through, with perseverance, the teachings of the great leader and the guidelines of the party.

Today our people are energetically launching the struggle to fulfill the extraordinarily vast new long term plan whose basic content is the chuche-ization, modernization, and scientization of the people's economy. If this vast task is to be fulfilled, all guidance functionaries and party members must have not only a highly policy-oriented eye but also abundant knowledge of economics and knowledge of modern science and technology.

The guidance functionaries, if their heads are empty, devoid of high political job performance qualifications, cannot correctly manage and operate the extraordinarily vast and rapidly developing economy of ours, nor can they energetically move revolution and construction forward.

Under condition that many new tasks arise in the effort to lift our socialist construction onto a new higher stage, decisively improving the political job performance qualifications of guidance functionaries constitutes an important guarantee indeed for quickly hastening socialist economic and cultural construction to suit the intent of the great

leader and the party. Accordingly, to possess high knowledge of economics and knowledge of modern science and technology along with a policy-oriented eye is not a simple job performance task by any means but is an important political task facing our guidance functionaries and party members.

Therefore, all guidance functionaries and party members, deeply aware of the magnanimous political trust and expectations of the party and of the responsibility they shoulder, must exert their all-out efforts to improve their politicotheoretical standard and technical job performance standard.

Deeply aware that without proper knowledge they cannot correctly command modern production and construction, that they cannot carry through to the end with perseverance, various programmatic tasks the great leader lays down, that they cannot score high success in work, our functionaries must study and energetically study. Putting study up front as a revolutionary task that absolutely cannot be put off, our functionaries must thoroughly establish the attitude of making time to study.

By decisively improving their political job performance qualifications in this manner, our functionaries must satisfactorily perform their role as commanding personnel of the revolution, and by scoring high achievements in revolution and construction, must respond in loyalty to the political trust and expectations of the party.

Now is the time, when the rewarding struggle to fulfill the new long term plan is dynamically under way, for all of our guidance functionaries to score even greater achievements in all branches, at all units with their fiery loyalty to the party and the revolution.

All guidance functionaries, by tightly grasping the teachings of the great leader and the guidelines of the party and by carrying them through to the end with perseverance, must bring about new leaps forward and miracles on all fronts of socialist construction and must keep more brilliantly attaining the revolutionary cause of our people, the chuche revolutionary cause.

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THE HISTORIC BATTLE THAT LED THE KOREAN REVOLUTION TO A CONTINUING UPSURGE  
UNDER THE BANNER OF CHUCHE

Pyongyang KULLOJA in Korean No 5, May 79 pp 7-11

[Article by Yi Ul-sol: "On the Occasion of the 40th Anniversary of the  
Victory of the Musan District Battle"]

[Text] It is 40 years since the great military strategist, the legendary  
hero, the respected and beloved leader Comrade Kim Il-song organized  
and commanded the historic Musan district battle to victory.

The Musan district battle which the great leader Comrade Kim Il-song  
personally led to brilliant victory was one of the guerrilla operations  
in force brilliantly embodying the leader's strategic thought on  
expanding the anti-Japanese armed struggle into the homeland.

To organize and launch offensive battles, taking them into the homeland,  
was one of the strategic demands of the anti-Japanese armed struggle  
for taking back the territory of the fatherland and the sovereign  
rights of the trampled nation from the foreign imperialists by dealing  
a direct blow to the Japanese imperialist colonial ruling system in  
Korea and by shaking their ruling base to the foundations, and for  
dealing a serious blow to the ambitions of international fascism and  
imperialism for world hegemony.

At the time, Japanese imperialism, as it went berserk in further  
expanding its war of aggression against the continent, intensified  
its fascist suppression and economic plunder against the Korean  
people more than at any time.

The soundrels went berserk in increasing their troop strength for their  
war of aggression against the continent, on the one hand, and launched  
"anticommunist" campaigns, forming various counterrevolutionary fascist  
organizations such as "kokumin seishin sodoin chosen renmei" [Korean  
league for total mobilization of the national spirit], "jikyoku taio

zensen shiso hokoku renmei" [all-Korea league for serving the country in thought in response to the serious situation], "chosen bokyo kyokai" [Korean society for anticommunism], and paralyzing the anti-Japanese revolutionary spirit rapidly upsurging among our people, mercilessly suppressed the slightest anti-Japanese elements among them. Even going to the extent of raving about "kominka undo" [movement to turn Koreans into imperial subjects], the scoundrels perpetrated all kinds of machinations to obliterate everything that is the Korean people's.

Japanese imperialism also perpetrated the bestial atrocity of arresting, imprisoning, and massacring at random our patriots and people, destroying revolutionary organizations such as the base-level organizations of Fatherland Restoration Association.

Meanwhile, all kinds of betrayers of the revolution such as minjok kaeryang chuuija [exponents of the reactionary, bourgeois idea for improving the national plight within the framework of the colonial rule of foreign imperialist aggressors], pseudoleftwing and rightwing opportunists, and factional flunkies either fell by the wayside as trademen or went into hiding to evade the revolution while some of them even took to the road of openly conspiring with Japanese imperialism. Thus another formidable trial came to stand in the way of the revolution.

In the period of this formidable trial, in order to actively clear the difficult situation for the revolution, to save the destiny of the fatherland and the nation crisis, and to lead the anti-Japanese national liberation struggle of our people to a continuing upsurge, the great leader convened the historic April 1939 meeting of cadres of the Korean People's Revolutionary Army at Puktaejongja [Korean transliteration] and laid down the strategic and tactical guidelines for once again advancing in force into the fatherland.

The great leader Comrade Kim Il-song taught as follows:

"We are faced with the task to march into the fatherland, continuing to strike the enemy based on the brilliant achievements scored in the hardship march. In the wake of the irreversible defeats suffered in their winter 'expeditionary' operations, the enemies ran every which way and are now huddled in their dens. Moving over to mount positive counterattacks without allowing the enemies time to catch their breath, we must continue to strike the Japanese imperialist aggressors and once again march into the fatherland." (Booklet "Mounting Positive Counterattacks, Let Us Continue to Strike the Japanese Imperialist Aggressors and March Into the Fatherland," p 11)

The strategic and tactical guidelines for once again advancing in force into the fatherland were great guidelines thoroughly embodying the

chuche-oriented stand that our people, becoming the master, must assume responsibility for the Korean revolution and carry it out to the end. They were also the most revolutionary guidelines embodying the real and immediate demands of our developing revolution that could not be put off for giving our people the dawning ray of fatherland restoration and for continuing to steadfastly develop the anti-Japanese national liberation struggle.

The great leader, based on such guidelines for advancing into the fatherland, once again marched into the homeland in May 1939 and launched the Musan district operations on a large scale.

The great leader, personally commanding the main-force unit of the Korean People's Revolutionary Army, crossed the Yalu River on 18 May, breaking through the stringent Japanese imperialist border surveillance. Members of the unit, who had overcome such arduous trials on the one road of revolution led by the great leader Comrade Kim Il-song and crushed the enemies everywhere, were now with redoubled courage setting foot on the soil of the fatherland once again, and their morale was soaring to the sky. They bivouacked at Ch'ongbong with their pounding hearts for their first night on the soil of the fatherland.

Extremely uneasy and terrified in the face of the advance of the Korean People's Revolutionary Army units into the Musan district, the enemies caused a commotion, mobilizing reinforcements from various places for deployment to seal off the border, on the one hand, and concentrating large forces in the mountains.

Seeing through such enemy moves, the great leader formulated a battle plan. Under the plan, the units, after bivouacking at Konch'ang and Pegaebong, were to slip into the Musan district along the enemy defense road while the enemies were running around in the mountainous areas centered around P'ot'ae Mountain and along the Yalu River and to mount a surprise attack against a soft point of the enemy. Thus, under the personal command of the great leader Comrade Kim Il-song units of the Korean People's Revolutionary Army reached Mup'o, marching in broad daylight along the 100-li-long "Class A defense road," a road Japanese imperialism had taken years to build to "subjugate" the Anti-Japanese Guerrillas.

After reaching Mup'o, the great leader Comrade Kim Il-song on 22 May ordered some units to move in the direction of Singaech'ok while he marched into the Sinsa-tong district, personally commanding one unit. Under the command of the great leader, units of the Korean People's Revolutionary Army wiped out the enemies in no time in the directions of Singaech'ok and Sinsa-tong districts and completely liberated the two districts. On 23 May, using tactics of decoy and ambush, the units cut down the enemy en masse on the Taehongdan plains and scored a great victory.

The victory in the Musan district battle organized and conducted under the sagacious command of the great leader Comrade Kim Il-song was a ringing victory of the great leader's consummate military strategy and tactics and was a historic event of immortal significance in the attainment of the historic cause of fatherland restoration.

The brilliant victory of the Korean People's Revolutionary Army in the Musan district battle dealt a telling blow to the Japanese Imperialist aggressors and displayed before the whole world once again the might of the Korean People's Revolutionary Army which was being constantly strengthened and developed.

The great leader Comrade Kim Il-song taught as follows:

"The Musan district battle not only displayed the invincible might of our Korean People's Revolutionary Army but also was a historic battle that was the victorious sum total of the 'hardship march'."

[No bibliographic reference given]

To preserve the revolutionary armed forces and display their might in attaining the historic cause for restoring the fatherland and regaining the sovereign rights of the nation is [as given] one of the important questions arising in frustrating the aggressive strategy of the imperialists for their "security in the rear," in expanding and strengthening the chuche-oriented forces of the revolution, and in formulating the strategy and tactics for the new developmental stage of the national liberation struggle.

Only by preserving the Korean People's Revolutionary Army, the central core force of our people's anti-Japanese national liberation struggle and by demonstrating its might was it possible to deal a telling blow to the Japanese imperialist center of "the rear" and enhance the armed might of the Korean People's Revolutionary Army itself, to solidly organize the mass base of the guerrilla struggle to suit the demands of the new stage of the anti-Japanese revolutionary war and create a situation favorable to successfully carrying out the guerrilla operations.

The might of the Korean People's Revolutionary Army was displayed to the hilt already in the spring of 1939 in the first-stage operations to carry through the guideline for marching into the fatherland. The military potential and might of the Korean People's Revolutionary Army was displayed to the hilt through scores of fierce battles in the spring counteroffensives in the southwestern border areas of Paektu Mountain which dealt continuous telling blows to the enemy and threw the scoundrels' border guard system into chaos.

Moreover, the military action of the main-force unit of the Korean People's Revolutionary Army which marched in broad daylight along the

100-li-long "Class A defense road" with the march-1,000-li-in-one-drive tactics while leading astray by the nose the enemy forces concentrated in the areas southeast of Paektu Mountain, not only was an intrepid tactics firmly guaranteeing the victory of the Musan district battle but also was a great demonstration of the might, especially the strategic and tactical might of the Korean People's Revolutionary Army.

[The importance] of the military and political action of the Korean People's Revolutionary Army in the Taehongdan plains, the major battlefield of the Musan district operations, goes beyond that it was one great annihilation battle against the armed forces of the Japanese imperialist border guard and police.

Not only did it strike terror into the hearts of the Japanese imperialist aggressors, it was a historic battle that widely displayed at home and abroad the invincible might of the Korean People's Revolutionary Army, by dealing a direct, telling armed blow to the Japanese imperialist colonial ruling system, by dealing a blow to the scoundrels' "security in the rear."

The shot that was fired in the Musan district according to the strategic and tactical guidelines laid down by the great leader was the victorious sum total of the "hardship march."

The victory of the Korean People's Revolutionary Army at Taehongdan showed the fact to the hilt that in the do-or-die battles against large enemy forces hundreds of thousands strong from Namp'aeja [Korean transliteration] to Changbai to continue the lifeline of the Korean revolution, the Korean People's Revolutionary Army not only had not died but had preserved and further strengthened its main force into invincible steely ranks.

The annihilation battle against the enemy in the Taehongdan plains was a historic event in which the large revolutionary armed forces by their own annihilation battle dealt a blow to Japanese imperialism in answer to its "annihilation" battle mounted over a hundred days.

Thus the Musan district battle was a historic battle that was the victorious sum total of the "hardship march," displaying the invincible might of the Korean People's Revolutionary Army which had risen with the banner of chuche held high.

The great leader, by further solidifying the anti-Japanese fighting spirit of our people and implanting the love for the fatherland deep among members of the Korean People's Revolutionary Army in the course of leading the Musan district battle to victory, made it possible to even more hasten the historic cause of fatherland restoration.

The great leader Comrade Kim Il-sung gave teachings, the gist of which follows:

Through the Poch'onbo battle and the Musan district battle our army showed that the Korean people are not dead but are still alive and fighting. And the intrepid struggle of our army, which continued without interruption to wipe out the Japanese imperialist bandits along the Yalu and Tumen Rivers centered around Paektu Mountain, further solidified the anti-Japanese fighting spirit of the people at home.  
[end paraphrase]

Armed action and political activities in guerrilla warfare further enhance the revolutionary aims of the masses of people, strengthen the organizational solidarity of the revolutionary masses, and firmly guarantee a continuing upsurge in the mass struggle.

The Musan district battle, offensive operations taken into the homeland by the main-force unit of the Korean People's Revolutionary Army, infinitely inspired the people who had been dispirited for a time by the unprecedentedly vicious Japanese imperialist fascist suppression, enhanced the power of underground revolutionary organizations in their activities, and led to a ceaseless upsurge the movement of the masses of people for anti-Japanese, anti-imperialist war.

In particular, the living example of mass political action personally set by the great leader and his programmatic speech implanted a fervent spirit of patriotism among the people who, groaning under Japanese imperialist fascist suppression, had been floundering in dire straits, enhanced their awareness as the master of the revolution, and energetically raised their invincible faith and struggle fervor that it would be quite possible to win victory, if all the patriotic forces, solidly united, fought against the Japanese imperialist scoundrels to the end.

Swept up in infinite gratitude and joy for loyally attending the great leader and receiving the leader's kind teachings, the people widely launched into the anti-Japanese struggle with the firm faith that as long as the great leader was leading the revolution, it was quite possible to attain without fail the historic cause of fatherland restoration, crushing the Japanese imperialist aggressors.

By the mass political activities organized and launched by members of the Korean People's Revolutionary Army and political operatives along with the offensive military operations taken into the homeland, the underground revolutionary organizations that had been destroyed and scattered by the suppression of the enemies were restored and put in order, and broad anti-Japanese forces of all strata came to be united even more solidly into the organizations of Fatherland Restoration Association.

Thus, the armed struggle base, the mass base, came to be further expanded and consolidated centered around the Paektu Mountain headquarters to suit the demands of the new strategic and tactical stage of the anti-Japanese revolutionary war, and the anti-Japanese, anti-imperialist war in various forms came to spread like wildfire.

The Musan district battle even more enhanced the warm love for the fatherland and high self-esteem for the revolution among members of the Korean People's Revolutionary Army and our people.

During the bivouacking at Ohomul-tong, Ch'ongbong, and Samji Lake, and during the march from Puktaejongja to the Musan district along a rugged, formidable road the great leader told members of the People's Revolutionary Army countless touching stories about the miserable reality of our country trampled under the blood-stained boot of bandit Japanese imperialism, about the beautiful land of our fatherland, about the bright tomorrow of a victorious fatherland. [All place names are Korean transliteration.]

Receiving the kind teachings of the great leader, the hearts of members of the Korean People's Revolutionary Army were burning with the lofty spirit of love for their fatherland, for their people. Unable to control their gratitude, their excitement for being on the soil of the fatherland, loyally attending the great leader, they wept, rubbing one azalea flower, one pebble against their cheeks, and firmly reaffirmed their determination to come back at all costs to a liberated fatherland, loyally attending the leader.

The love for the fatherland of members of the Anti-Japanese Guerrillas highly displayed in the Musan district battle was precisely their pride and self-esteem for loyally attending the great leader at the helm, and this was highly demonstrated in their indomitable fight risking their lives for the fatherland and the revolution.

The Musan district battle was a brilliant battle which thus further enhanced the revolutionary spirit of warm love and devoted service for the fatherland and the people among members of the Korean People's Revolutionary Army and the people loyal to the great leader, and is proudly held to be a historic battle in which the lofty spirit of love for the fatherland of members of the Anti-Japanese Guerrillas was displayed to the hilt.

By leading the Musan district battle to victory and by dealing a serious blow to the Japanese imperialist colonial ruling system, the great leader also quickened the process of the downfall of Japanese imperialism.

The great leader Comrade Kim Il-song, at a meeting held in August 1940 at Sohalbaryong [Korean transliteration], Tunhua Prefecture, gave teachings, the gist of which follows:

Our army, in fact, not only threw into a ten-year-long confusion the colonial rule of the Japanese imperialist scoundrels in Korea and in the vast areas of Northeast [Manchuria] but also dealt telling blows to the scoundrels militarily, politically, economically and put fear in them, gave death to them. [end paraphrase]

Guerrilla warfare by the standing revolutionary armed forces in the anti-imperialist national liberation revolution to restore the fatherland and take back the sovereign rights of the nation is a positive form of struggle to successfully crush the imperialist aggressor armed forces and hasten the collapse of the imperialist colonial ruling system. The advance into the border areas of the main-force unit of the Korean People's Revolutionary Army under the personal command of the great leader in the spring of 1939 and the offensive operations subsequently organized and mounted in the homeland, precisely by crushing the frenzied Japanese imperialist machinations to strangle the central core force of our revolution with their large-scale aggressive armed forces, dealt a fatal blow to the scoundrels' colonial ruling system in Korea and to their border defense system.

Under the sagacious command of the great leader units of the Korean People's Revolutionary Army, through several operations in the spring offensives and through the Musan district battle containing the 200,000-plus troops mobilized by Japanese imperialism at the time, thoroughly frustrated the desperate Japanese imperialist machinations to check the advance of the People's Revolutionary Army into the homeland and dealt an irreversibly serious blow to the scoundrels.

In the Taehongdan plains alone, Japanese imperialism suffered a crushing defeat losing several hundred troops by the decoy, ambush, and counterencirclement tactics of the Korean People's Revolutionary Army. Indeed, the Musan district battle and its victory was a direct military and political blow dealt to the Japanese imperialist "governor-general politics" and the territories under its jurisdiction which were being sustained in Korea by the counterrevolutionary armed forces armed to the teeth, clinging to every conceivable bad law and suppression apparatus, and was a stern proclamation foretelling the downfall of the Japanese imperialist colonial rule. Eating their hearts out "it is a serious event ... disturbing public peace and order in one corner of the territory" upon hearing of their defeat in the Musan district, the Japanese imperialist aggressors cowered in the corner with uneasiness and fear, and enforcing strict censorship to hide their military and political defeat, resorted to every possible means and method to prevent the Musan district news from spreading.

Indeed, the Musan district battle organized and launched under the revolutionary banner of *chuche* and its victory was a great historic event that shook the Japanese imperialist colonial ruling system to the foundations.

The victory of the Musan district battle organized and launched under the sagacious command of the great leader was also of great import in encouraging and positively supporting the revolutionary struggle of peoples against international fascist and imperialist aggression.

The international situation toward the end of the 1930's presented it as a real and immediate task to the revolutionary peoples of the world to widely rise up and fight to defend their fatherlands and their national sovereign rights against fascist and imperialist aggression.

The ambitions of the international fascist and imperialist aggressors bent on seizing world hegemony and enslaving mankind were becoming even more blatant and were rapidly moving toward unleashing a world war, and the plight of fascist enslavement was being put on hundreds of millions of oppressed, exploited peoples of the world.

The Musan district battle which was launched precisely at such a time, dealt a major blow to the ambitions of the Japanese fascist military clique to perpetrate aggression against Asia, frustrating the strategy of Japanese imperialism, one of the major international fascist forces posing itself as self-styled "leading power" of Asia, for building "the rule of right and paradise" and "security in the rear."

The victory of the Musan district gave the oppressed and exploited peoples of the world struggling for their national sovereign rights a firm faith that the master of their destiny is they themselves and that they are quite capable of working out their destiny on their own, and set a living example for them that when they launch the revolutionary struggle relying on chuche-oriented revolutionary forces, they will score victory without fail.

Truly, the historic Musan district battle organized and conducted under the sagacious command of the great leader Comrade Kim Il-song led the overall Korean revolution to a continuing, steadfast upsurge under the banner of chuche, and giving an invincible faith to the revolutionary peoples of the world who had risen up in the sacred struggle to regain their national sovereign rights, energetically encouraged their struggle.

The torch of fatherland restoration held aloft in the Musan district by the ever victorious iron commander, the legendary hero, the great leader Comrade Kim Il-song with the revolutionary banner of chuche held high, is still a banner of encouragement today energetically inspiring our people to the attainment of the sacred chuche revolutionary cause.

All party members and working people, deeply engraving in their hearts the high revolutionary pride and self-esteem for happily living and working under the sagacious leadership and warm oversight of the great

leader Comrade Kim Il-song, whom our people have waited thousands of years in their history to loyally attend, shall resolutely protect, defend, continue, and develop the glorious revolutionary tradition of our party developed by the great leader, and shall attain the chuche revolutionary cause generation after generation to the end.

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THE PHILOSOPHICAL DOCTRINE OF THE CHUCHE IDEOLOGY THAT MAN IS THE MASTER  
OF EVERYTHING AND RESOLVES EVERYTHING

Pyongyang KULLOJA in Korean No 5, May 79 pp 12-17

[Article by Kim Ch'ang-won]

[Text] The immortal chuche ideology founded by the respected and beloved leader Comrade Kim Il-song, genius of the revolution, the great ideothoretician, is a thought postulating that the master of revolution and construction is the masses of people and that the strength to propel revolution and construction also resides in the masses of people. To put it another way, it is a thought postulating that the master of one's destiny is oneself and that the strength to work it out also resides in oneself.

The chuche ideology which teaches the basic demand of the masses of working people for becoming the master of nature and society and the most correct road to the resolution is based on a philosophical doctrine elucidating the position and role of man in the world.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology is based on the philosophical doctrine that man is the master of everything and resolves everything." ("Kim Il-song Selected Works," Vol 7, p 260)

The doctrine that man is the master of everything and resolves everything is the most basic philosophical doctrine which, underlying all the propositions and thoughts of the chuche ideology, governs them. The entire system and content of the chuche ideology is evolved starting from this doctrine and is permeated with it. Starting from this doctrine, the chuche ideology elucidates the most correct view and viewpoint toward the world, and the position and role of the masses of people in revolution and construction, the basic stand and basic method which the masses of people must tightly maintain in revolution and construction.

Truly, the philosophical doctrine that man is the master of everything and resolves everything is the basic source of the greatness and uniqueness, the scientific nature and revolutionary character, and the invincible vitality of the chuche ideology. Precisely because the chuche ideology is based on this philosophical doctrine, it has become the guiding thought of our era providing the most scientific, revolutionary world outlook, revolutionary theory and methodology of revolution, a great revolutionary thought that occupies the most high and brilliant place in the ideological history of mankind. Therefore, to precisely grasp the philosophical doctrine on which the chuche ideology is based constitutes the prerequisite, the starting point for comprehensively, deeply studying and mastering the immortal chuche ideology.

The philosophical doctrine of the chuche ideology the great leader Comrade Kim Il-song has discovered for the first time in history that man is the master of everything and resolves everything provides the most correct view and viewpoint toward the world by elucidating the existence of the world and the basic principle of its development.

The great leader Comrade Kim Il-song taught as follows:

"By scientifically enunciating the position and role of man in the world, the chuche ideology gives the most correct view toward nature and society and provides a strong weapon for discerning and remaking the world." (Ibid., p 260)

The philosophical doctrine of the chuche ideology that man is the master of everything and resolves everything is the most scientific philosophical doctrine intensively expressing the relationship between man and the surrounding world, the existence of the real world and the basic characteristics of its development.

If a philosophical doctrine is to become a flawless doctrine fully reflecting the true features of the world and its change and development, it must precisely reflect the existence of the world in its relationship with man and the basic characteristics of its movement and development.

In the world prior to the emergence of man, there was no existence of any purposefully acting material being; accordingly, to say the world was to mean none other than nature, to say the change and development of the world was to mean none other than the change and development of nature. But the features of the world after the emergence of man, the most developed being, the world came to undergo basic changes. With the emergence of man, the world which used to consist of nature alone, came to change into a world including nature and human society; and the history of development of the world which used to change and develop spontaneously came to change into the history of development of a new world where man, as the master, remakes and rules the world to suit

his aims and demands. This bespeaks that the features and development of the world after the emergence of man possess characteristics basically different from those of the world prior to the emergence of man.

After the emergence of man, as man's role in remaking and transforming the world rose, the change and development of the world came to be rapidly accelerated, and the features of the world changed beyond imagination. That as man's independent ideological consciousness and creative abilities grow, man's position in the world as the master becomes more strengthened and that the world is more and more remade for man's sake--this is the true features of the world after the emergence of man; this is the process of the law of its development.

Therefore, in order to correctly elucidate the existence of the world and the basic characteristics of its development, it is imperative, instead of stopping at the view that the world consists of materials which ceaselessly change and develop, to put the position and role of man in the world up front as the basic question of a world outlook and give a scientific answer to it.

The doctrine that man is the master of everything and resolves everything is the philosophical doctrine which, presenting the position and role of man in the world precisely as the basic question of a world outlook, has given a flawless answer to this question.

The philosophical doctrine of chuche, above all by enunciating that man is the master of everything, provides the correct elucidation of the position of man in the world.

When we say that man is the master of everything, it means that man is in the position of the master to rule the surrounding world, nature and society.

The real world consists of diverse material beings in different developmental stages, and man is part of the world.

Away from the external world, man can neither survive nor develop. But man is the most developed being that lives, subordinating the world to suit his will and demands, not blindly adapting himself to the external world. So it is that man is the master ruling the world and that man occupies the position of the master in the world.

To say that man is the master of everything is not to claim by any means that man is ruling all of the endless world. The world has been in existence since before the emergence of humanity, and in the world, there are still many realms which man has not yet conquered. To say that man is the master of everything is not addressing the same question as to how much of the wide world man is actually ruling. When we

say that man is the master of everything, it means that man is living, not subordinated to the world but ruling the world by his active, purposeful action.

The philosophical doctrine of chuche, by enunciating that man resolves everything, also gives a scientific elucidation to the role man plays in the world.

When we say that man resolves everything, it means that man plays the decisive role in changing and developing the surrounding world, nature and society.

Everything that exists in the world, including man, ceaselessly moves, changes, and develops. Now, man does not develop the external world in subordination to it but remakes and develops it recognizing and correctly utilizing the law of the developing world to suit his will and demands. Man's creative activities to remake the world are the most development movement under way in the world, and by man's creative activities the world is being ceaselessly remade and developed so as to make the world serve man. Man is in charge of remaking the world, and is the decisive factor in its change and development.

To say that man resolves everything is not to claim by any means that man has at his beck and call all the countless divergent movements of the world nor that man is completely remaking the endlessly wide world. In the world, there are still many movements and changes taking place independent of man's action. To say that man resolves everything is to claim that man keeps ceaselessly remaking the world by his creative activities; to put it another way, that in developing the world including man, it is man, not the objective world, that plays the decisive role.

To say that man is the master of everything and that man resolves everything is to claim that, even as the relationship between man and the world is elucidated from different dimensions, it is still in an inseparable relationship. Because man is the master ruling the world, man comes to play the decisive role in changing and developing the world and on the other hand, because man plays the decisive role in remaking the world, man comes to occupy and defend his position in the world as the master.

The philosophical doctrine of the chuche ideology, by scientifically elucidating the position and role of man in the world, gives the most correct answer to the question of man's destiny.

If a philosophical doctrine is to become flawless, it must give not only the most correct view toward the world but also a scientific answer to the question of man's destiny. This is so because the

question of man's destiny is a basic question which constitutes the intrinsic content of man's daily life and action, a matter of man's great concern. Man's wish to have a correct view toward the world, in the final analysis, is also for seeking a correct road to working out his destiny. Therefore, none but a philosophical doctrine that gives the most correct answer to the question of man's destiny can become the most scientific, revolutionary philosophical doctrine.

The philosophical doctrine of chuche that man is the master of everything and resolves everything is the most revolutionary philosophical doctrine that elucidates man's destiny and the general law of working it out.

Man lives in the world, and man's destiny is worked out in relationship with the world. Only by changing the surrounding world to suit his will and demands and by ruling it can man survive.

When we say that man occupies the position of the master in the world it means precisely that man is also in the position of the master with regard to his destiny. Because man is the unitary being capable of surviving as he rules everything, there is no being in the world other than himself that is capable of resolving his destiny. None but man himself can assume responsibility for his destiny and become the master in command of his destiny.

To say that man plays the decisive role in remaking and transforming the world is to claim that man also plays the decisive role in working out his destiny.

Man works out his destiny in the course of remaking the world to suit his will and demands. The process of man's effort to remake the world to suit his will and demands is none other than the process of working out his destiny.

The status of man's destiny is determined by the extent man remakes the world, rules and controls it. Accordingly, man's struggle to remake and rule nature and society to suit his will and demands is none other than the struggle to work out his destiny.

Man possesses inexhaustible strength capable of remaking and ruling the world. There exists no force in the world that can take man's place in working out his destiny.

That makes man the master of everything including his destiny and the basic factor in resolving everything is the fact that man is social being possessed of independent and creative stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"Man is social being possessed of independent and creative stand and attitude. Man is the most developed and energetic being who remakes the world to suit his will and demands through his purposeful and active activities. It is also man who remakes nature and society, and so is man who develops science and technology. That is why man is the master ruling the world and the factor in resolving everything."  
("Answers to Questions Posed by Foreign Journalists," Vol 2, p 243)

As enunciated by the great leader, man is social being possessed of independent creative stand and attitude.

Independent stand and attitude is man's inherent characteristic to live according to his will and demands, free from any restraint. To put it another way, it is man's inherent characteristic to live and act as the master of everything, casting off every constraint.

Creative stand and attitude is man's inherent characteristic to remake and transform the objective world to suit his aims and demands.

The independent and creative stand and attitude is man's societal attribute which has been socially formed and developed, and which is native only to man the social being.

Being the social being possessed of independent and creative stand and attitude, man lives as he ceaselessly creates a new life environment, remaking the objective world, instead of merely adapting himself to it, to suit his will and demands. Precisely because of this, man comes to occupy the position of the master ruling the world and to play the decisive role in remaking and developing nature and society.

The philosophical doctrine that man is the master of everything and resolves everything, by providing the most correct viewpoint toward the world, makes it possible to precisely grasp the inherent nature of the world and its change and development with man at the center and throws open the bright road to brilliantly solving the question of man's destiny.

The viewpoint toward the world provided by the philosophical doctrine of the chuche ideology views and approaches everything in the world with man placed in the position of the master. To put it another way, it is a viewpoint that views and approaches the world from the standpoint that man occupies the position of the master in the world and that man plays the decisive role in changing and developing the world.

The philosophical doctrine of the chuche ideology, above all by scientifically elucidating man's position and role as the master, makes it possible to most precisely grasp the intrinsic nature of the world and the law of its development, with man at the center.

The world consists of man who occupies the position of the master and plays the role of the master, and of objective objects and phenomena which are being ruled, remade, and transformed by man. Therefore, only if the world is examined with man at the center, is it possible to precisely grasp the intrinsic nature of it and the law of its change and development.

The philosophical doctrine of chuche, by making one not only view man and the world surrounding him as objectively existing materials but also view the world in relationship with man, most precisely elucidates the existence of the world and the basic characteristics of its development. The philosophical doctrine of chuche elucidates that the world consists of man who is in the position of the master and of material beings which man ceaselessly remakes and transforms.

The relationship between man and the world is the relationship between materials beings making the most developed movement and material beings making a less developed movement; and an important characteristic of the mutual relations entered into between man and the world lies in that they are entered into by man's active action. Inasmuch as man lives as he rules the concrete and abstract things of the objective world, remaking and transforming them to suit his demands, only if the change and development of the world are viewed primarily based on the creative activities of man who plays the decisive role in the change and development of the world, is it possible to correctly understand the law of the developing world. If, disregarding the creative activities of man who plays the decisive role in the change and development of the world, merely the general characteristics of the movement and development of the world are examined, then it is impossible to comprehensively and correctly grasp the law of the movement and development of the real world where man occupies the position of the master.

The philosophical doctrine of chuche gives the most correct answer to this basic question arising in flawlessly grasping the law of the movement and development of the world. This philosophical doctrine of chuche, by enunciating the decisive role man plays in the change and development of the world, elucidates that everything of the world including man not only ceaselessly changes and develops but that the world is remade and transformed by the decisive role man plays to suit his demands and will. Thus, it gives the most correct understanding of the law of the change and development of the world in which man occupies the position of the master and which is remade and transformed by the decisive role man plays.

The viewpoint of chuche which views the world with man placed in the position of the master is the viewpoint that makes it possible to most precisely grasp the features of the world and the law of its change and development.

The philosophical doctrine of chuche also enunciates the basic stand and attitude that must be tightly maintained in discernment and practical activities to work out the destiny of the masses of working people.

The viewpoint of chuche calls for thinking out everything with man at the center and for gearing everything to serve man. To put it another way, it calls for viewing all concrete and abstract objects and phenomena and approaching them from the standpoint of placing man in the position of the master and protecting his demands and interests.

Only by viewing the world as an environment where man remakes and utilizes the world with man placed in the position of the master and by viewing concrete and abstract objects from the standpoint of man's demands and interests is it possible to make them serve man even better, remaking and transforming them to suit man's demands.

In the final analysis, the viewpoint that views everything with man at the center, is the most revolutionary viewpoint that views everything from the standpoint of man's destiny and positively serves in working out man's destiny.

The viewpoint that views man as at the center, makes man strive to solve all questions arising in discernment and practical activities primarily based on man.

Inasmuch as man is the master of everything and is the basic factor in resolving everything, only if all questions are solved primarily based on man, is it possible to successfully launch the struggle to remake nature and society.

Truly, the philosophical doctrine of the chuche ideology is the great and unique philosophical doctrine that provides the most correct view and viewpoint toward the world and gives flawless answers to all questions arising in resolving man's destiny.

The philosophical doctrine of the chuche ideology founded by the respected and beloved leader Comrade Kim Il-song is the great thought of immortal historic import in the ideological development of mankind and in the attainment of the revolutionary cause of the masses of people for independent stand and attitude.

With the great leader discovering the new philosophical doctrine which scientifically elucidates man's position and role in the world, a basic turnaround has occurred in the development of mankind's philosophical thought.

The wish to have a scientific and revolutionary world outlook providing the correct view and viewpoint toward the world and illuminating the

correct road to solving the question of man's destiny was mankind's centuries-old aspiration and was an urgent demand of our era's developing revolution.

The philosophical doctrine that emerged reflecting mankind's centuries-old aspiration and the urgent demand of our era's developing revolution is precisely the philosophical doctrine set forth by the great leader for the first time in history that man is the master of everything and resolves everything.

The great leader Comrade Kim Il-song, by discovering the philosophical doctrine of chuche which scientifically elucidates man's inherent characteristics and man's position and role, has brilliantly attained the historic cause of perfecting the scientific and revolutionary world outlook for the masses of working people.

With the great leader uniquely elucidating the philosophical doctrine of chuche, the most correct answer came to be given to the question of man's position and role in the world, the question of man's destiny, which the philosophical thinking faculties of mankind had long failed to resolve, a basic turnaround was brought about in the basis and content of the world outlook, and the scientific and revolutionary world outlook for the masses of working people came to be brilliantly perfected.

By the discovery of the philosophical doctrine of chuche the unique system of a scientific and revolutionary world outlook providing the most correct view and viewpoint toward the world with man at the center came to be established and mankind's progressive philosophical thought came to advance onto the highest stage in its development.

By the philosophical doctrine of chuche that man is the master of everything and resolves everything, the position and role of the masses of people as the master in the revolutionary struggle and construction tasks to work out their destiny, the basic stand and basic method which the masses of people must tightly maintain in revolution and construction, came to be enunciated, and the great guiding thought leading the revolution and construction of our era along the most straight road came to be provided.

The philosophical doctrine of chuche energetically inspires the masses of people to vigorously launch into the struggle for independent stand and attitude, tightly grasping their destiny in their hands.

Even though the masses of working people are the subject of history, when they are not self-awakened that they are the master in command of their destiny and they also have the strength to work it out, they will not believe in their own strength and come to either rely on

others or entrust their destiny to some wild supernatural god.

The philosophical doctrine of chuche, by elucidating the great truth that the master of one's destiny is oneself and the strength to work it out also resides in oneself, enables the masses of people to have a heightened awareness that they are the master in command of their destiny and firm confidence in their own strength, and inspires them to rise up in the struggle to work out their destiny, overcoming all difficulties.

The philosophical doctrine of chuche that has elucidated the great truth that the master of one's destiny is oneself and the strength to work it out also resides in oneself, is arousing great support, striking a responsive chord among the broad peoples of the world, and awakening the oppressed, mistreated peoples, is energetically inspiring them to the struggle to work out their destiny. Today, the peoples of the world are dynamically launching into the struggle to work out their destiny with their strength; and taking to the road of sovereignty is becoming the trend of the times.

Truly, the great leader's discovery of the philosophical doctrine of chuche is a historic event of an immortal, epochal turning point in mankind's developing ideology and in the attainment of the revolutionary cause of the working class.

By deeply studying and grasping the philosophical doctrine of immortal chuche, we must even more thoroughly arm ourselves with the world outlook of chuche, the revolutionary theory, strategy and tactics, and revolutionary methodology of chuche, and must positively serve in the attainment of the historic cause for converting the whole society to the chuche ideology.

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INTELLECTUALIZING THE WHOLE SOCIETY IS A LOFTY TASK TO ATTAIN THE  
SOCIALIST AND COMMUNIST CAUSE

Pyongyang KULLOJA in Korean No 5, May 79 pp 18-24

[Article by Kim Yong-un]

[Text] The great leader Comrade Kim Il-song, in his historic speeches at the central meeting celebrating the 30th anniversary of the founding of the republic and the national meeting of educational functionaries, reiterated the guideline for intellectualizing the whole society and explicitly enunciated the concrete direction and ways of the realization.

The great leader's thought and guideline for intellectualizing the whole society are a unique guideline based on a profound scientific analysis of the intrinsic demands of the socialist and communist society and the law of the process of the realization, and are a scientific guideline which makes it possible to successfully carry out the difficult and complex task of bringing up all members of society as genuine chuche-oriented communist revolutionaries.

With the great leader laying down the unique guideline for intellectualizing the whole society, the journey to communism came to be more scientifically illuminated, and the bright road to successfully attaining the historic cause of communist construction came to be opened.

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The guideline uniquely laid down by the great leader Comrade Kim Il-song for intellectualizing the whole society is one of the strategic tasks to win the final victory of the socialist and communist cause.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Only by achieving the working classization of intellectuals and making the working class all acquire knowledge so as to bring about not only

working classization and revolutionization of the whole society but also its intellectualization is it possible to build the communist society." ("Kim Il-song Selected Works," Vol 6, p 302)

As the great leader taught, intellectualizing the whole society means turning all members of society, based on their working classization, into fully developed communist social beings possessed of the cultural and technical standards of a college graduate.

In the guideline for intellectualizing the whole society is contained the far-reaching plan and lofty will of the fatherly leader intent on bringing up all of our people as genuine revolutionaries, fully developed communist social beings, and leading them to the communist society.

Only by thoroughly carrying through the guideline laid down by the great leader for intellectualizing the whole society can we completely liberate all members of society from constraints in all forms, realize complete equality in social life, and most admirably meet the intrinsic demands of the communist society for fully insuring an independent and creative life for them.

Intellectualizing the whole society is a firm guarantee first of all for successfully occupying the ideological fortress and material fortress of communism and turning the mental life and material life of the people completely independent and creative.

Occupying the two fortresses, the ideological fortress and material fortress, is the general goal for realizing the communist society and constitutes the basic content of socialist and communist construction.

The ideological fortress and material fortress are the two sides defining the intrinsic nature of the communist society where the independent and creative life of the people will have been fully realized, and are the two component parts characterizing the communist society. Therefore, in order to build the communist society whose basic demands are turning completely independent and creative the mental life and material life which are the two major realms of human life, the ideological fortress and material fortress must necessarily be occupied, and precisely when this is accomplished, it may be said that the communist cause has been finally attained.

Intellectualizing the whole society is the law of the demand for turning the people into genuine communist social beings.

Under conditions that the dregs of old ideas, backward culture and relics remain in social life, the independent and creative life and activity of the people cannot be satisfactorily insured.

In order to enable the people to enjoy an independent and creative life to their hearts' content as the genuine master of nature and society, it is imperative to liberate them from the constraints of all kinds of old ideas and morality and backward culture and to turn them into the most energetic social beings, the communist social beings.

Because intellectualization of the whole society enables all members of society to acquire high cultural and technical standards, it turns them into genuine communist social beings.

Possessing high cultural and technical standards is an indispensable condition for becoming independent and creative social beings, the communist social beings. Only when people possess deep knowledge of nature and society, technology, and high cultural training, can they purposefully, actively remake nature and society to suit their will and demands and become completely independent and creative beings. Accordingly, in order to remold people into independent and creative beings, the communist social beings, it is imperative not only to arm them with the communist thought but also to strive to make them acquire high cultural and technical standards.

Intellectualizing the whole society, because of its revolutionary nature, serves to directly solve the question of making people acquire high knowledge of science and technology. As intellectualization of the whole society makes the people acquire the high knowledge of science and technology of a college graduate, it turns them into the most energetic beings who admirably carry out any task, however difficult and complex, in the struggle to remake nature and society and who acquit themselves fully of their responsibility and role as the master of revolution and construction.

Intellectualization of the whole society, especially by hastening the task of establishing a revolutionary world outlook among the people, turns them into genuine communist social beings.

People are beings possessed of ideological consciousness, and people's value and all of their activities are governed by their ideological consciousness. Therefore, basic to remolding people into genuine communist social beings is making them hold the communist thought.

People's ideological development is further quickened by making them acquire high cultural and technical standards along with strengthening ideological indoctrination. This is so because the process of revolutionarily remolding their ideological consciousness and turning it purposeful presupposes their rich knowledge, discerning ability of nature and society.

Only when the whole society is intellectualized and the people possess high cultural and technical standards, is it possible for them

to deeply master the law of the development of society and the principle of revolution and to more firmly hold the stand and attitude of the master in the revolutionary struggle and construction tasks.

Intellectualizing the whole society is an indispensable condition for successfully occupying the material fortress of communism.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In order to build the communist society, two fortresses must necessarily be occupied. One is occupying the material fortress, and this is establishing the single form of communist ownership of the means of production and achieving productive forces highly to the extent of making it possible for people to work according to ability and receive distribution according to needs." ("On the Task of Social Sciences," p 264)

Establishing the single form of communist ownership is an important guarantee for quickly developing all branches of the people's economy such as industry and agriculture and achieving a high development standard of the productive forces to the extent of most satisfactorily filling the material needs of the people, and is one of the basic conditions for turning communist all aspects of social relations and people's mode of activity. Therefore, in order to occupy the material fortress of communist construction, it is imperative to establish the single form of communist ownership, gradually lifting cooperative ownership onto all-people ownership.

The reason why cooperative ownership comes to remain in the socialist society is related to the fact that agriculture is weaker than industry in material and technical foundations, the rural inhabitants are lower than the urban inhabitants in cultural standard, and the peasantry is behind the working class in the realm of ideological consciousness. This is a relic left behind by the class society where confrontation between the urban and rural areas had existed, and is not something that can be eliminated in a day or two. In order to lift cooperative ownership to the level of all-people ownership, it is imperative to eliminate through a long term struggle the backwardness of the rural areas lagging behind the urban areas in the ideological, technical, and cultural areas and the backwardness of agriculture lagging behind industry.

Inasmuch as intellectualization of the whole society holds it as its objective to turn all members of society into communist social beings possessed of the technical and cultural standards of a college graduate, the distinctions between the working class and peasantry comes to be gradually overcome in the process. Again, in the process, the revolutionary remolding of ideological consciousness of the peasants and the

development of agricultural production comes to be further expedited. This bespeaks that intellectualization of the whole society is one of the basic conditions for eliminating once and for all the backwardness of the peasants in ideological consciousness and cultural and technical standards which was hampering the single form of communist ownership of the means of production.

Intellectualization of the whole society also performs important functions in achieving the high productive forces to the extent of realizing distribution according to needs, another important task arising in occupying the material fortress of communist construction.

Only if people are not subject to any constraint in their material life, in other words, only if distribution according to needs is realized, can they satisfactorily fill their needs in life and completely enjoy a creative life. Now, if people are to enjoy a completely free and happy life in terms of their material life, they must of necessity possess high cultural knowledge and modern science and technology and must create developed economic conditions, material foundations.

Distribution according to needs cannot be realized simply by physical labor, manual labor, or cottage industry technology.

If all members of society are to enjoy material wealth according to their wishes and demands, one and all must become civilized people possessed of knowledge and technology. To put it another way, all members of society must lay material foundations capable of making them live an affluent, civilized life all together without being subjected to any constraint in the material and cultural realms and must possess the cultural and technical standards, the high knowledge and modern science and technology of an engineer, a specialist, capable of making them admirably carry out their assigned communist division of labor. Only then is it possible to energetically launch societywide production with comprehensive mechanization and automation of all production processes and people's attitude befitting the master, and to make social products literally cascade, conducting production organization and economic management too in accordance with the communist demands.

Intellectualizing the whole society makes it possible to satisfactorily realize distribution according to needs precisely by turning all members of society into civilized people possessed of technology and making one and all participate in labor with a heightened awareness and by hastening the development of productive forces with the simultaneous development of all regions of the country.

Again, intellectualization of the whole society, by creating the basic conditions for eliminating the distinctions of labor, serves to

successfully hasten the task of occupying the material fortress of communist construction.

People's material life is insured by labor, and labor life is an important condition for material life.

No matter how copious material wealth is, if the people had to do backbreaking labor to produce it, then it could not be said that their independent stand and attitude has been completely realized in terms of their material life. Neither could it be said that complete equality in labor life has been insured as long as intrinsic distinctions of labor remain. Only when the intrinsic distinctions of labor including the distinctions of physical labor and mental labor are eliminated once and for all, can people completely cast off blind adaptation to nature and the constraint of the old division of labor and make labor the first and foremost demand in life, and accordingly, enjoy to their hearts' content an independent and creative life as the genuine master of nature and society. If this is to be accomplished, the whole society must be intellectualized.

All distinctions of labor still existing in the socialist society, such as the distinctions between heavy labor and light labor, between agricultural labor and industrial labor, between physical labor and mental labor, are attributable to inadequacy in technical development and at the same time, are related to the differences in the cultural and technical standards of the working people. Only if people possess the high cultural and technical standards of ably operating automated machinery, is it possible to reduce the heavy labor involving intense physical burden to the level of light labor; and only if the knowledge level and technical level of the peasants are further improved, is it possible to industrialize and modernize agriculture and correctly utilize the power of machine and chemistry in agricultural production. And only if the cultural and technical standards of all working people are raised to the level of a college graduate, is it possible to do labor in which physical action and mental action are organically harmonized and to eliminate the distinctions of labor once and for all.

Thus, intellectualizing the whole society is one of the important guarantees for successfully occupying the ideological fortress and material fortress of communist construction and realizing the communist society where people's independent and creative life will have been comprehensively insured.

Next, intellectualizing the whole society is the basic way of realizing social equality, eliminating the stratum of intellectuals.

Socialist and communist construction--this is carried out through the process of eliminating all classes and strata. Eliminating all the

relics of the old society which used to separate people into classes and strata and realizing complete social equality, and making all people enjoy an independent and creative life to their hearts' content as the genuine master of society is where the basic objective of socialist and communist construction is, where the correct road to completely realizing the independent stand and attitude of the masses of working people lies. This bespeaks that intellectualizing the whole society and eliminating intellectuals as a social stratum is an important task arising in comprehensively realizing people's independent and creative life and attaining the historic cause of socialist and communist construction.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"... in the future, what is called the stratum of intellectuals could be eliminated. What all people are intellectualized in the future, there could not be a separate stratum of intellectuals." ("Answers to Questions Posed by Foreign Journalists," 1973 edition, p 356)

Intellectualization of the whole society makes it possible to correctly solve the question of eliminating the stratum of intellectuals to suit the attributes of intellectuals and characteristics of their social relations in the socialist society.

Intellectuals of the socialist society are working class-oriented intellectuals of a new type basically differentiated from the intellectuals of the exploiting society, and are socialist working people along with the workers and peasants. The intellectuals who serve society with their knowledge and technology perform a very important role in socialist and communist construction. Only if the working class which has come to power solidly organizes its intellectual ranks, can it quickly develop science and technology, culture and arts, and successfully build socialism and communism. Intellectuals in the socialist society are the master of revolution and construction along with the workers and peasants, and are in charge of developing the society.

In the socialist society, the unity and cooperation between the working class, cooperative peasants, and working intellectuals form the basis of social relations. In the socialist society, the working class, cooperative peasants, and working intellectuals, because of their common socioeconomic status, their common objectives and interests, are combined as comrades, closely cooperate with one another, and struggle all together under the leadership of the party for the victory of the communist cause. The politicoideological unity and solidarity of the masses of working people and their common aims and revolutionary fervor are the basic factor in propelling social development and are the source of strength for expediting socialist and communist construction.

In light of the inherent nature of intellectuals and the characteristics of their socialist social relations, it will not do to solve the question of eliminating the stratum of intellectuals through pushing them aside or liquidating them. The true road to solving the question of eliminating the stratum of intellectuals without any tilting is energetically pushing ahead with intellectualization of the whole society and, based on the working classification of all members of society, is raising their cultural and technical standards to the level of a college graduate.

Only if, energetically launching the task of intellectualizing the whole society along with working classizing the whole society, efforts are exerted to make the intellectuals learn the revolutionary spirit and organizational nature of the working class and at the same time, to make the workers learn knowledge and technology from the intellectuals so as to raise the cultural and technical standards of the working class to the level of the intellectuals, is it possible to successfully solve the question of eliminating the stratum of intellectuals while enhancing the role of the intellectuals and further consolidating and developing the unity and solidarity of the masses of people.

Intellectualization of the whole society is also the basic condition for eliminating the actual root cause that keeps the stratum of the intellectuals to remain in the socialist society.

The actual condition that keeps the intellectuals to remain as a social stratum in the socialist society is the distinction between mental labor and physical labor.

The intellectuals are people who are mainly engaged in mental labor with their knowledge of science and technology and as such, they emerged essentially as mental labor and physical labor were separated, and their ranks were further expanded as the sphere of mental labor grew. Therefore, intellectuals as a social stratum spawned by the separation of mental labor and physical labor will cease to exist as the distinctions between mental labor and physical labor are eliminated.

The distinctions between mental labor and physical labor can be completely eliminated only by realizing intellectualization of the whole society. Intellectualization of the whole society, by making all people possess high knowledge of science and technology, puts them in charge of new communist labor in which physical action and mental action are organically combined. And because it works to energetically push ahead with the technical revolution, it turns the process of production into a process of simultaneous expenditure of people's mental ability and physical ability.

Truly, the thought uniquely laid down by the great leader for intellectualizing the whole society is an immortal revolutionary

banner clearly illuminating the path ahead for the building of the communist society where all people will be fully enjoying an independent and creative life, and is an invincible combat weapon firmly guaranteeing the final victory of the communist cause.

2

Under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song the socialist and communist cause is being brilliantly attained in our country today.

Our party and people are faced with the heavy yet glorious task to more energetically push ahead with intellectualization of the whole society to suit the demands of the emerging reality in which socialist and communist construction is being further deepened.

Life shows that hastening intellectualization of the whole society is where an important guarantee for the ultimate attainment of the socialist and communist cause is.

Most important in hastening intellectualization of the whole society is thoroughly carrying through the Theses on Socialist Education laid down by the great leader for qualitative implementation of universal 11-year compulsory education and is ceaselessly improving the work of adult education.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Qualitatively implementing universal 11-year compulsory education, we must bring up all members of the rising generation as communist social beings complete with abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physical strength for labor and national defense, and further improving the work of adult education, must make all the working people acquire in the near future knowledge on the level on a higher middle school graduate and one or more modern technical skills." ("Kim Il-song Selected Works," Vol 7, p 272)

Inasmuch as intellectualization of the whole society is the task in the final stage of cultural revolution for socialist and communist construction, it cannot be realized at a stroke. In order to realize intellectualization of the whole society, it is imperative first to raise the general cultural and technical standards of the working people to the level of a higher middle school graduate, and to this end, to substantively implement universal 11-year compulsory education and improve the work of adult education.

When with the qualitative implementation of universal 11-year compulsory education all members of the younger generation are made to acquire

cultural and technical knowledge on the level of a higher middle school graduate, and with improvement of the work of adult education, the adults who did not have an opportunity to study in bygone days are made to acquire cultural and technical knowledge on the level of a higher middle school graduate, it is possible to make all members of society study under the system of higher education and to raise their cultural and technical standards all together to the high level of a college graduate.

Thoroughly embodying the principle of socialist pedagogy in all areas of education and strengthening teachers education, we must decisively raise the standards of teachers and solidly lay the material foundations for schools. In this way we must make universal 11-year compulsory education provided by the great leader display its superiority to the hilt as the most advanced, high-level compulsory education which enables the younger generation to admirably acquire well-rounded intermediate knowledge, the high cultural and technical knowledge of a higher middle school graduate.

At the same time, increasing higher technical schools in various forms such as factory higher technical schools, we must make all the adults who already possess the cultural and technical standards of a middle school graduate study under this system, and by further perfecting the content and method of education to suit the characteristics of the adults, must make the general cultural and technical standards of the working people reach the level of a higher middle school graduate within a short period.

Improving the educational standards of regular colleges and university and at the same time, ceaselessly expanding and developing the higher educational system for studying while working is one of the important tasks for realizing intellectualization of the whole society.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"In order to realize the intellectualization of the whole society, it is imperative, as pointed out in the educational theses, to expand and develop the higher education system for studying while working."

(Booklet "Let Us Bring About a New Turnaround in Educational Work, Thoroughly Carrying Through the Theses on Socialist Education," p 21)

Intellectualization of the whole society is an immense task to make all members of society literally acquire the knowledge of a college graduate. Therefore, along with the higher education system for full-time academic pursuit, we must proceed in the direction of organizing and commendably managing and operating many higher education systems for studying while working, such as factory colleges, farm colleges, and fishing grounds colleges. Only then is it possible to make all the working people without exception receive higher education

even as they positively serve socialist construction without getting behind in production and construction, their main regular work.

As our country already has the good experience of having organized and operated many factory colleges under the sagacious leadership of the great leader, there exist solid resources for organizing many more factory colleges where necessary in the industrial zones and for admirably managing and operating them. By expanding and developing factory colleges based on the experience and success already scored, we should positively hasten the task of intellectualizing the working class.

One of the questions that must of necessity be solved in expanding and developing the higher education system for studying while working is organizing and operating farm colleges. Under conditions that the comprehensive mechanization of agriculture has not yet been completed and the peasants are still unable to work only eight hours like the workers, it is a very important question arising in realizing higher education for all people to correctly solve the question of enrollment of the rural youths in colleges.

The great leader, based on his scientific insight into the current state of affairs in the rural areas of our country and their future prospects for development, laid down the wise guideline for giving higher education to the rural youths, initially organizing farm colleges on an experimental basis at a few farms selected on the basis of their well-rounded mechanization and of being near factories teeming with intellectuals and gradually generalizing them after gaining experience in operating them during the winter season.

Following this guideline laid down by the great leader, we must proceed in the direction of realizing higher education for all people in the rural areas as well, after going through the stage of organizing and operating farm colleges on an experimental basis.

In order to realize intellectualization of the whole society, we must see to it that a revolutionary study attitude be established throughout the country and all members of society study and enthusiastically study.

High cultural and technical standards of the people do not happen spontaneously just because they are placed under various types of education systems. Inasmuch as people acquire scientific knowledge by their creative effort, the people, the subject of creative effort, cannot turn themselves into possessors of high cultural and technical standards without enthusiastically studying to master the knowledge.

Therefore, along with making all members of society receive education in proper sequence up to higher education under a specific type of

education system, it is imperative to thoroughly establish the attitude of enthusiastically studying anytime anywhere. Only then is it possible to make our country's all-people education system display its superiority to the hilt under which the entire people from the young to the old study through preschool education, school education, and adult education, and to quickly improve the general cultural and technical standards of the society.

All party members and working people, clearly understanding that unless they study, they cannot take one step forward, cannot develop themselves, must never let go of books from their hands with extraordinary mental preparedness and burning desire to study, and must become devoted students who read books and study taking advantage of every available minute. In this way they must make it a life habit of our people, a lofty revolutionary feature of our society that everywhere people read books and study, learn from each other and help each other.

Party organizations at all levels, administration organs, administrative organs, factories, enterprises, and cooperative farms must commendably conduct the work of adequately providing the conditions for the entire people to study without exception.

Factories, enterprises, and organs must positively insure all the necessary conditions for correctly combining study and rest in regularizing and standardizing the labor life of party members and working people so that one and all may work while studying and study while working toward ceaselessly improving their cultural and technical standards. And the guidance functionaries, taking the lead in studying too, must set examples for the masses, must commendably conduct the work of guiding and helping study to suit the standards and demands of party members and working people, and must creditably conduct the work of widely generalizing good study experience gained and examples set among them.

The work of hastening the intellectualization of the whole society is a rewarding task to advance the bright future of communism, a glorious task to turn our fatherland into a more civilized, rich, strong country.

All party members and working people, by dynamically launching into the struggle to carry through the unique guideline laid down by the great leader Comrade Kim Il-song for intellectualizing the whole society, must register an even greater advance in socialist and communist construction and keep brilliantly attaining the glorious chuche cause.

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NURTURING THE CREATIVE ABILITIES OF STUDENTS IS AN IMPORTANT DEMAND  
OF SOCIALIST EDUCATION

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[Article by Chong Kwang-won]

[Text] The great leader Comrade Kim Il-song taught that socialist education must hold it as the objective to bring up people as communist revolutionary personnel possessed of independent and creative stand and attitude.

Bringing up students as genuine communist personnel possessed of independent consciousness complete with creative abilities is one of the important tasks of socialist education.

Creative abilities form the basis of people's creative activities. Only when people possess creative abilities, can they admirably remake nature and society to suit their will and demands.

Creative abilities are closely related to scientific and technical knowledge and as such, are formed mainly through the process of systematic scientific and technical education. Scientific and technical education forms the basis of cultivating creative abilities and the precondition for highly displaying creativity. Creative abilities cultivated based on scientific and technical knowledge enable people to display a high launching power and action ability in their creative activities, and highly promote creativity, one of the innate human characteristics.

What makes raising the creative abilities of students an important demand of socialist education is because they are the basic stamp and indispensable qualification of communist social beings.

The great leader Comrade Kim Il-song taught as follows:

"Man, only when possessed of independent consciousness and creative abilities, can become an independent socialist being." ("Kim Il-song Selected Works," Vol 7, pp 410-411)

Creative abilities are an important qualification which the communist social beings of a new type possessed of independent ideological consciousness must have.

Man is the master of nature and society, and is an independent and creative social being who remakes the world to suit his will and demands, brooking no enslavement. Therefore, if people are to guard their stand as the master and fully perform their role as the master, they must have the awareness of being the master and possess creative abilities.

Only if possessed of independent ideological consciousness can people purposefully remake the world to suit their will and demands, instead of adapting themselves to the external world. Such activities, only if underlined with creative abilities, can be successfully conducted.

Creative abilities are the basic condition for turning people into creative beings who, instead of blindly adapting themselves to the world, remake the world to suit their will and demands, into personnel who display high creativity in solving all questions arising in revolution and construction. Now, people are not born with independent consciousness and creative abilities nor do independent consciousness and creative abilities emerge spontaneously.

People's independent consciousness and creative abilities are not inborn; to people, there can be no such thing as inborn thought and knowledge.

Through education man acquires independent thought and consciousness and knowledge of nature and society, and cultivate creative abilities to discern and transform the world.

Thus, people's independent consciousness and creative abilities are important qualifications which communist revolutionary personnel must possess and accordingly, making the students possess independent consciousness and creative abilities is an important task of socialist education.

Bringing up the students as communist revolutionary personnel possessed of independent consciousness and creative abilities is also related to the demands of our rapidly developing revolution and socialist construction.

The great leader Comrade Kim Il-song taught as follows:

"Under conditions that various branches of the people's economy have been equipped with modern technological provisions and the armament of the People's Army has been modernized in all aspects, only if the quality of college and university education is improved and able scientists and technicians and political functionaries are brought up in large

numbers, will it be possible to commendably do socialist economic construction and further strengthen national defense might as well." (Booklet "Let Us Bring About a New Turnaround in Educational Work, Thoroughly Carrying Through the Theses on Socialist Education," p 8)

Today our revolution and socialist construction is being developed at a very fast pace, and the second Seven-Year Plan, basic to which is the chuche-ization, modernization, and scientization of the people's economy, is being successfully fulfilled.

Modern science and technology is also being developed at a very fast clip and new scientific and technological achievements are being comprehensively adopted in all branches of the people's economy.

Our revolution and socialist construction which has entered upon a new developmental stage, and the rapid development of modern science and technology urgently call for ceaselessly improving the technical and cultural standards of members of the society and preparing them even better as able personnel complete with creative abilities.

Unless the people thoroughly arm themselves with knowledge of modern science and technology and possess adequate abilities to ably apply it to their practical activities, they cannot carry forward our revolution which has entered upon a new developmental stage, nor can they hasten the social construction of our country. Today, what is needed in all branches of the people's economy is qualitatively prepared personnel, able functionaries.

Moreover, under conditions that numerous new achievements in science and technology are being adopted in all branches of the people's economy, to bring up the students even better as personnel prepared in terms of science and technology and possessed of creative abilities is an important task facing school education today and is one of the important guarantees for successfully carrying through the guideline of our party for the chuche-ization, modernization, and scientization of the people's economy.

Only if members of the rising generation are brought up as personnel reliably prepared in terms of science and technology and capable of displaying high creativity in their practical activities, can they admirably manage and operate our economy which, equipped with modern technological provisions, is rapidly developing, and keep ceaselessly developing the society.

This shows that nurturing the creative abilities of the students is a real and immediate demand of our revolution and socialist construction today.

Most important in nurturing the creative abilities of the students is, based on thoroughly arming them with the immortal chuche ideology and with what is ours as the basics, making them understand in depth the stuff of which our reality consists.

The immortal chuche ideology, which is based on the philosophical doctrine that man is the master of everything and resolves everything, is the unitary guiding thought for revolution and construction of our era and the most scientific world outlook of the working class which, by scientifically enunciating the position and role of man in the world, provides the most correct view toward nature and society and an energetic weapon for discerning and remaking the world.

Only if the people are thoroughly armed with the chuche world outlook, can they guard their position as the master of revolution and construction, fully perform their role as the master, and highly display their independent and creative stand and attitude in revolution and construction, in discernment and practice.

In order to enhance the creative abilities of the students, it is imperative to make them understand in depth what is ours, thoroughly establishing chuche in the education of science and technology on the basis of arming them with the immortal chuche ideology.

All the activities of people, social beings, to guard their position as the master and fully perform their role as the master are always concrete activities to energetically advance the revolutionary cause of the working class, their country's revolution and construction and accordingly, their creativity too is manifested in the concrete practical struggle for their country's revolution and construction.

Thoroughly establishing chuche in the education of science and technology and with what is ours as the basics, closely combining with the realities all the contents of teaching and dealing with what is urgently needed for us is an important guarantee for making scientific and technical education thoroughly serve the country's socialist construction and our revolutionary cause, and is an energetic way to nurture the creative abilities of the students.

If chuche is established in scientific and technical education and with what is ours as the basics, all teaching and educational contents are closely combined with the realities, the students can master functional science and technology and acquire the ability to creatively solve scientific and technical questions the realities present.

Above all consolidating the achievements scored in turning the content of scientific and technical education party policy-oriented, and making the overall systems and contents of subjects permeated with the teachings

of the great leader and the embodiment, the policies of the party, we must teach in depth knowledge capable of admirably embodying the policies of the party in the major areas concerned. In particular, high education organs, strengthening research work for current data and basic data in the areas of science and technology, must comprehensively collect them and systematize them in terms of scientific theory. Thus ceaselessly improving the content of scientific and technical education, we must strive to make all college and university graduates become able personnel complete with the ability to creatively solve scientific and technical questions arising in all branches of the people's economy, national cadres capable of taking on their full share in the struggle for the chuchization, modernization, and scientization of our people's economy.

Also important in nurturing the creative abilities of the students is strengthening the teaching of principle in scientific and technical education.

To commendably acquainting them with the relevant principles of science and technology, strengthening the teaching of principle in scientific and technical education and to make them precisely understand the intrinsic nature of the teaching materials is one of the important ways of nurturing the creative abilities of the students.

Only if they precisely grasp the intrinsic nature of concrete and abstract objects and phenomena and clearly understand the principle, is it possible to nurture their abilities to creatively apply their acquired knowledge to their practical activities.

When we say the teaching of principle, it means making them understand the intrinsic nature of the phenomena arising in nature and society and the law of their change and development in terms of cause and effect, in terms of principle; in other words, it means making them understand the principles and the laws of the relevant science in terms of principle. The teaching of principle is not to make them recite by rote concrete and abstract objects and phenomena but to make them understand their nature and laws, mainly based on their dialect thinking and understanding faculties.

What makes the strengthening of the teaching of principle in scientific and technical education an energetic way to nurture the creative abilities of the students is related to the characteristics of modern science and technology itself.

Modern science and technology is all based on a specific set of principles, and the concept and theories of science are linked in an orderly theoretical system.

Accordingly, without precisely understanding the principle underlying science and technology it is impossible to correctly grasp modern

science and technology nor is it possible to acquire the ability to ably apply it to practice.

Only by strengthening the teaching of principle in scientific and technical education and by making them firmly discern the intrinsic nature and basic principle of concrete and abstract objects and phenomena is it possible to make the students precisely understand the phenomena arising in nature and society and to nurture their ability to understand one and based on it, to proceed to understand ten or twenty others.

If scientific and technical education, instead of making the students understand modern science and technology in terms of principle, were to become the process of merely acquainting them with phenomena or facts and of making them recite them by rote, then not only would the students be unable to acquire advanced science and technology in depth, they would become useless people possessed of no ability to apply it to practice.

Therefore, we must strive, decisively strengthening the teaching of principle in scientific and technical education, to make all students deeply grasp, in terms of principle, the advanced achievements scored by mankind in science and technology. In particular, by decisively strengthening the teaching of principle in the education of basic natural sciences and by making them deeply understand the basic concept and theories of natural sciences, we must make them lay solid groundwork for specialized education to follow.

All schools, properly forming the logical links in teaching, must strive to make the students completely understand the content of the laws and principles through concrete phenomena and facts, and by widely utilizing various modern direct visual aid means to suit the concrete characteristics of teaching materials, must strive to make them precisely understand all contents dealt with.

In order to nurture the creative abilities of the students, it is also imperative to comprehensively adopt the heuristic method in teaching.

This inevitably arises from the intrinsic nature and characteristics of this method.

The heuristic method enunciated by the great leader is a method native to socialist education aimed at bringing up independent and creative communist revolutionary personnel and as such, is the most advanced teaching method to nurture the self-reliance and initiative of the students.

The great leader Comrade Kim Il-song taught as follows:

"By its very nature socialist education calls for teaching methods that nurture the spirit of self-reliance and creativity of the students. Heuristic teaching, by making the students understand the content of teaching through the process of their own active thinking, gives positive in the development of their spirit of self-reliance and creativity." ("Kim Il-song Selected Works," Vol 7, p 427)

Essentially, the question of teaching method is one to enunciate the way of realizing the objectives of teaching, the basic form of school education and as such, is one of the basic questions influencing the success or failure of teaching work. Even if the objectives of teaching are clearly set and the content is put in order, unless they are underlined with a scientific teaching method commensurate with them, the objectives of teaching cannot be satisfactorily realized.

Socialist education which brings up people as communist revolutionary personnel possessed of independent and creative stand and attitude, necessarily calls for a teaching method which nurtures the self-reliance and initiative of people. This is so because only the teaching method which nurtures self-reliance and initiative can make it possible for people to successfully form and develop their independent consciousness and creative abilities.

The teaching method which nurtures self-reliance and initiative is one that enables the students, the target of teaching, to highly enhance a heightened awareness and role as the master and realize themselves the intrinsic nature of concrete and abstract objects and phenomena and grasp it, and as such, makes it possible for them to have independent ideological consciousness and scientific knowledge of nature and society and acquire the creative abilities to discern and remake the world.

The heuristic teaching method enunciated by the great leader, unlike the coercive and ramming method which checks and disregards the self-reliance and initiative of the students, is a new teaching method which maximally promotes the self-reliance of the students and positively helps them develop their initiative. The heuristic teaching method, because it enables people, the subject of discernment, to understand the intrinsic nature of concrete and abstract objects and phenomena through their active thinking activities, extraordinarily develops the creative thinking faculties of the students. This bespeaks that comprehensively introducing the heuristic method in the teaching of all subjects is an important way to enhance the creative abilities of the students.

Moreover, under conditions that great changes are taking place in the content of socialist education with the introduction of achievements of modern science and technology in the area of teaching subjects and that dregs of the ramming method, the method of reciting by rote

have not yet been completely eliminated in education, the heuristic teaching method arises as a real and immediate task for nurturing the creative abilities of the students.

Thoroughly eliminating the dregs of the old teaching method such as merely dictating the content of teaching or monotonously conducting teaching regardless of the level of preparedness and standards of the students, we must creatively conduct teaching, applying in diverse forms the heuristic teaching method to suit the level of preparedness of the students and the characteristics of teaching subjects.

Educational organs must pay keen attention to enhancing the awareness and positivity of the students, the subject of discernment, the master of study, and must thoroughly insure logic, systematization, and sequence in teaching.

In order to nurture the creative abilities of the students, it is also imperative to strengthen teaching in experiment and training, carrying through the education guideline of the party for combining teaching in theory and teaching in practice.

The great leader Comrade Kim Il-song taught as follows:

"In school education, lecture and training by experiments must be correctly combined so that the students may sufficiently assimilate into their own what they have learned in lecture and develop the ability to apply it to practice." (Ibid., p 430)

Embodying the education guideline of the party for combining teaching in theory and teaching in practice and strengthening experiment, training, and exercise is a practical way to nurture the creative abilities of the students.

Experiment, training, and exercise are an effective teaching form to enable them to precisely understand the laws and principles of science and to nurture their ability to creatively apply them to practice.

A theory learned from book, only if its truth is tested in practice and is combined with the ability to apply it, can become live knowledge that can be used in revolutionary practice. Extensive knowledge of the laws and formulas of science, unless one knows how to apply it to solving concrete questions, is useless and cannot be said to be live knowledge.

Nurturing the ability to apply to practice a learned principle or law of science is resolved mainly through various forms of teaching in practice.

Only through various forms of teaching in practice such as experiment and training is it possible to more precisely understand the objective laws of science and to prove the validity of a theory. Without conducting experiment, it is impossible to observe the phenomena of the law of science and test the validity of the theory nor is it possible to precisely understand the intrinsic nature of the phenomena.

This also enables the students to master the methodology for studying science and gain practical experience in applying a learned principle to the real conditions.

This shows that strengthening experiment and training is an effective way to enable the students to precisely learn the laws and principles of science and to nurture their practical abilities of application of the knowledge they have acquired.

The great leader, at the national meeting of educational functionaries held last year, kindly taught that in the teaching of natural sciences experiment and training must be strengthened and that in the teaching of social sciences too training must be conducted extensively.

Loyally upholding the programmatic teachings of the great leader, we must solidly organize the foundations for experiment and training at schools and at the same time, must pay keen attention to improving the quality of teaching in experiment and training.

In accordance with the teachings of the great leader, we must conduct production training in the stage of intermediate education in the direction of training in the basic technical knowledge of modern production and in the technical skills to operate machines and labor tools, and must conduct production training and specialized training in the stage of higher education, centered on training in the scientific principles and modern technical skills of the specialized area.

For teaching subjects requiring dexterity and skill, we must also strengthen exercises. Exercises must be based on scientific theory and principle, and must be conducted in the direction of enhancing the self-reliance of the students, insuring systematization and sequence.

School education administration and guidance functionaries of the education branch, paying keen attention to solidly organizing the foundations for experiment of the students, must properly insure the facilities and materials necessary for experiment, and must strive to see to it that schools, making the teachers and students highly display the revolutionary spirit of self-reliance, create on their own the instruments and facilities necessary for experiment.

At the same time, the schools, decisively overcoming formalism in experiment and commendably organizing experiment to suit their school

characteristics, must thoroughly insure experiment for all teaching subjects on natural sciences projected in the education program.

The schools must also pay major attention to strengthening training in the teaching subjects on social sciences. The schools must regularly organize speech contests, discussion meetings, and the like, and in particular, it is important to make the students widely participate in sociopolitical activities.

Sociopolitical activities are practical activities in which they apply to the real conditions the knowledge they have acquired at school, and are revolutionary activities directly serving socialist construction. Only by making the students widely participate in sociopolitical activities and the like is it possible to bring them up as the genuine master of society who know from their young days how to devotedly struggle for society and people, as able sociopolitical activists who know how to indoctrinate, organize, and mobilize the masses.

We must make the students learn to put to wide use the knowledge they have acquired at school, briskly launching the activities of propaganda units such as the party policy propaganda unit, science propaganda unit, hygiene propaganda unit, and must make them explain the policies of the party among the masses and widely disseminate among them knowledge of modern science and technology and knowledge of culture and hygiene as well.

In order to make the students acquire vivid and broad knowledge amid the realities, we must organize on a regular basis field surveys of revolutionary battlefields and revolutionary historic sites, and must conduct on a regular basis field trips to social and cultural indoctrination organs, factories, enterprises, and cooperative farms. And we must strive to enable the students to temper their thoughts through production labor and consolidate the knowledge they have acquired at school, and to nurture their abilities to apply it.

Nurturing the creative abilities of the students is one of the real and immediate tasks, a lofty task, that all functionaries of the education branch must resolve in the struggle to improve the quality of education, thoroughly carrying through the great leader's "Theses on Socialist Education."

The entire functionaries of the education branch, by bringing about a new turnaround in teaching and indoctrinating work, deeply aware of this glorious task they shoulder before the times and revolution, must keep bringing up members of the rising generation even better as communist revolutionary personnel of a new type complete with independent ideological consciousness and creative abilities.

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## CRITICISM AND SELF-CRITICISM IS AN ENERGETIC WEAPON FOR INDOCTRINATING FUNCTIONARIES

Pyongyang KULLOJA in Korean No 5, May 79 pp 31-36

[Article by Pak Chong-sun]

[Text] Launching the ideological struggle by the method of criticism and indoctrinating people through the ideological struggle is the invariable guideline our party is tightly maintaining.

In this guideline is contained the magnanimous political trust of our party for indoctrinating and remolding all people as genuine communist revolutionaries and leading them to the communist society, the ideal of mankind. Also contained in it is the high demand of our party for ceaselessly moving our revolution and construction forward by leading party members and working people toward continuing innovations, continuing forward movement.

The guideline of our party for indoctrinating and remolding people through strong ideological struggle is a powerful weapon for energetically hastening the final victory of the chuche cause, admirably remolding all members of society as chuche-oriented communist revolutionaries.

Our party, by always indoctrinating functionaries and party members in the spirit of principled criticism with the weapon of ideological struggle held high, is tempering the party spirit of party members and establishing a wholesome party life attitude among them, and is strengthening the unity in ideological will and revolutionary solidarity of the party ranks based on the unitary ideology of the party, the chuche ideology.

Today when revolution and construction has entered upon a new higher stage, our reality demands that all functionaries, party members, and working people, by positively participating in the work of criticism and self-criticism and by ceaselessly training themselves and further

tempering themselves ideologically, thoroughly prepare themselves as genuine church-oriented revolutionaries. Only if functionaries, party members, and working people thoroughly temper themselves politicoideologically through principled criticism, is it possible to successfully carry out our revolutionary tasks arising out of the new higher stage.

All guidance functionaries, by clearly understanding the significance of revolutionary criticism work and by ceaselessly tempering themselves through ideological struggle, must acquit themselves admirably of their revolutionary attributes as politicoideologically resolute genuine commanding personnel.

Principled criticism and self-criticism is an important method to revolutionize the functionaries and turn them into fervent revolutionaries.

The great leader Comrade Kim Il-song taught as follows:

"To criticize is none other than to indoctrinate. Without criticism there can be no progress. Criticism is an important method to indoctrinate cadres." ("On Youth Work and the Task of Socialist Working Youth League," Vol 1, p 5)

The work of revolutionizing people calls for an incisive ideological struggle to uproot the dregs of old ideas remaining in their heads, along with ideological indoctrination work to arm them with advanced thought. The work of liquidating the dregs of old ideas remaining in people's heads is accompanied by a sharp ideological struggle. Old ideas rooted in people's heads over a long period are very persistent, and are not something that handily disappears spontaneously. Only by substantive, steadfast ideological struggle is it possible to uproot all dregs of old ideas and non-working class elements. The ideological struggle to uproot old ideas and remold people the communist way can be successfully conducted only through principled criticism in the course of revolutionary organizational life. Principled criticism and self-criticism is an internal affair among revolutionary comrades moving forward to realize their common goal and ideal and as such, is through and through for helping each other and leading each other on the comradely stand. Accordingly, principled criticism is not a struggle to oppose people themselves but is an indoctrination method to remold them the communist way.

Principled criticism and self-criticism is an energetic indoctrination means to enable the functionaries to thoroughly overcome all the negative phenomena emerging from their ideological viewpoint and mode of thinking, their work method and work traits.

All the erroneous phenomena emerging from among the functionaries are significantly related to the old ideological dregs they still

have. As long as the old ideological dregs remain, the struggle to overcome all the erroneous work methods and work attitudes among the functionaries must be ceaselessly continued.

Principled criticism and self-criticism is a blast furnace which thoroughly overcomes all the erroneous phenomena surfacing from among the functionaries and solidly forges them politicoideologically. Just as pig iron turns into steel in the blast furnace, people are tempered politicoideologically through strong ideological struggle.

Only by positively participating in criticism and self-criticism, the powerful weapon for ideological tempering, can the functionaries thoroughly revolutionize themselves and cultivate the lofty mental and moral features as commanding personnel of the revolution.

The functionaries could commit this or that error in the course of their work.

The question is, will they be able to precisely understand their errors and take timely action to correct them?

The functionaries, positively participating in organizational life, must make self-criticism and mutual criticism, receive direct criticism and learn from the criticism others receive; and in the process, they can undergo revolutionary ideological training and build genuine people-minded character.

Disliking criticism and evading ideological struggle is all an erroneous manifestation of lack of the party spirit and shaky working class stand. If our functionaries are to dislike criticism and fail to wage ideological struggle, not only will they be unable to correct their deficiencies on time, their heads will get rusty and degenerate and in the end, they will fall out of the revolutionary ranks. Life shows that the more responsible the position the functionaries are in, the more they must train themselves revolutionarily and ideologically, otherwise they become arrogant and unable to fight the revolution to the end. Just as one has to take bitter medicine to cure one's illness, the functionaries must ceaselessly temper themselves, even though it hurts for a time. Only then can they become genuine revolutionaries faithfully working for the party, for the working class, for the people, taking timely action to thoroughly overcome all the unwholesome ideological elements and their manifestations, such as the attitude irresponsible and unbecoming the master, over caution-ism, formalism, and self-preservationism.

Only by ceaselessly revolutionizing themselves through principled criticism and self-criticism can the functionaries keep shining forever the priceless political life bestowed on them by the fatherly leader.

To people the social beings, sociopolitical life is more precious than physical life. The most precious political life gives eternal life to the revolutionaries. Even though their physical life comes to an end, the revolutionaries absolutely must not tarnish their political life and must keep it shining to the end. Herein lies the reward of the true living of a revolutionary.

The political life of a revolutionary which is more precious than his physical life is bestowed on him by the outstanding leader of the working class who has first charted the road to revolution.

Our functionaries, who hold the most precious political life by the high political trust and magnanimous concern of the great leader Comrade Kim Il-song, are fulfilling their glorious duties as the genuine commanding personnel of our revolution. For our functionaries to keep shining to the end the political life bestowed on them by the fatherly leader is acquitting themselves fully of their revolutionary attributes as commanding personnel of the revolution, and is responding in loyalty to the high trust and magnanimous benevolence of the respected and beloved leader.

If our functionaries are to keep their political life shining to the end without tarnishing it, they must consciously participate in political organizational life and ceaselessly temper and train themselves through strong ideological struggle, principled criticism and self-criticism. Criticism and self-criticism is an important means to ceaselessly strengthen the functionaries' political life, ideological life and prevent the emergence of the slightest deficiency and shortcoming in their politicoideological life. Only if the functionaries, positively participating in organizational life, sincerely make self-criticism and also accept with an open mind the criticisms from fellow comrades and boldly make corrections, can they preserve their political life, the purity intact, and keep shining eternally. Only then can the functionaries, remaining alert ideologically although they get old physically, wage revolution to the end, always brimming with revolutionary fervor and militant vigor as genuine chuche-oriented revolutionaries.

Principled criticism and self-criticism is a priceless ideological weapon indispensable in strengthening the political life and ideological life of the functionaries, and ceaselessly strengthening it is where the true road to forever glorifying the political life lies.

Principled criticism and self-criticism through revolutionary organizational life is also a powerful weapon for ceaselessly propelling the work of functionaries.

The great leader Comrade Kim Il-song taught as follows:

"Everyone knows that criticism is an energetic weapon propelling the revolutionary task. Without criticism it is impossible to move the revolutionary movement forward." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 159)

Revolution begins with struggle and ends with struggle. There can be no revolution without struggle. A new advance in revolution can be registered only amid a sharp struggle against the outdated and stagnant. This is an immutable law of the developing revolution.

Revolutionary criticism is a powerful weapon for continuing forward movement, continuing innovations, with timely action taken to overcome the relics of the old society hampering the forward movement and the slightest deficiency that may surface to stand in the way of the forward movement.

How fast we can move our revolution and construction forward depends in large measure on how strongly the guidance functionaries, commanding personnel of the revolution, struggle against everything outdated. Only if the functionaries ceaselessly temper themselves through the work of principled criticism, can they be on the alert to accept what is new and aggressively push ahead with their work on a progressive stand. Should the functionaries fail to clearly understand their deficiencies and to take timely action to correct them, the deficiencies will be compounded as time passes, in which event it is possible not only will they be unable to correctly conduct their assigned work, they will be inflicting grave aftereffects on the revolutionary struggle and construction tasks. If the functionaries are not tempered amid strong ideological struggle, their principled struggle power will become blunted; and becoming soft and droopy, they will be unable to boldly move forward and to organize and command work brimming with vigor and fervor. Only if the functionaries unerringly detect their deficiencies as regularly as they wash their face every morning and take timely action to correct them, can they push ahead with their assigned work with panache, seeing everything with an innovation-oriented eye and brimming with vigorous work desire and revolutionary launching power, faith and fervor. Accordingly, principled criticism and self-criticism is a powerful weapon for expediting revolutionization among the functionaries and for making them ceaselessly move the revolutionary struggle and construction tasks forward as commanding personnel of the revolution possessed of lofty mental and moral character.

Today our party demands that, to suit the new reality in which revolution and construction is deepening and developing, revolutionary organizational life among the functionaries be strengthened and principled criticism more energetically launched.

Under the sagacious leadership of the great leader Comrade Kim Il-song our revolution has come a long way but we still have plenty of work

to do and the road ahead for us is still far and arduous. As the revolutionary struggle becomes more arduous and complex, we cannot afford to slacken in the slightest the work of politicoideologically tempering the people.

In order to ceaselessly move our complex and arduous revolution forward, it is imperative to strengthen more than at any time criticism and self-criticism, a powerful weapon for ideological tempering among the functionaries who are in the driver's seat of the revolution.

Only if all the functionaries ceaselessly continue to ideologically train themselves without slackening it in the least, can they keep admirably performing their role as commanding personnel of the revolution and successfully solving complex questions arising in revolution and construction.

All of our functionaries, clearly understanding the importance and significance of revolutionary criticism, must continue to energetically launch the work of even more solidly tempering themselves politico-ideologically through ideological struggle.

In order to strengthen criticism and self-criticism among the functionaries, it is important above all to make them thoroughly observe the partywide principle which they must tightly grasp in critique.

The great leader Comrade Kim Il-song taught as follows:

"... it is imperative to strongly struggle against wrong attitudes toward criticism and to make people hold a principled attitude toward criticism." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 469)

Holding a principled stand and attitude toward criticism is an important demand for strengthening revolutionary criticism. Only if the functionaries thoroughly observe the partywide principle in critique, can they energetically launch revolutionary, comradely criticism.

One of the important principles that must be tightly grasped in critique is thoroughly holding the stand of helping fellow comrades in revolution and strengthening solidarity.

The objective of criticism conducted among the comrades in revolution lies in doing work even better, correcting the deficiencies of comrades and strengthening solidarity among the comrades. Only if criticism becomes one aimed at straightening out fellow comrades not to go astray, giving them deserved indoctrination and at strengthening comradely solidarity, can it be of help to the revolution. Criticism for the sake of criticism has no value of indoctrination.

Criticism must become a principled one which truly preserves fellow comrades and is for their sake, a substantive one which springs from the grief of a warm heart feeling the deficiencies of fellow comrades as their own and which, instead of stopping at pointing out the deficiencies, goes further to show step by step the way of correcting them. Only such criticism can move people and correctly indoctrinate erring comrades and become an energetic weapon for ceaselessly carrying work forward.

To see to it that the responsibility for deficiencies is not shifted to others or no revenge is taken on the criticizing people is one of the important partywide principles that must be tightly grasped in critique at all times.

Shifting the responsibility for deficiencies to others, especially taking revenge on the criticizing person is a very harmful thing that absolutely cannot be tolerated in revolutionary critique. Such act is one of the obstacles which weaken the revolutionary solidarity among comrades and hamper the forward movement of our work. Only by seeing to it that there be no shifting of responsibility for deficiencies or no revenge be taken on the criticizing person is it possible to successfully launch comradely and revolutionary critique.

Only if party members seek in themselves the cause of a deficiency that has surfaced within a collective, let alone the mistakes they have personally committed, will they come to correctly remove their deficiencies and further temper themselves. Shifting the responsibility for one's own deficiencies to others greatly harms not only one's own development but also the solidarity of the collective and comrades.

Such attitude as evading responsibility, passing the buck to others in higher and lower echelons, afraid of criticism of the deficiencies that have surfaced, has nothing to do with the trait that the functionaries must have. The functionaries must hold the stand of assuming full responsibility for the deficiencies that have surfaced in their branch, at their unit. Only then can they command the respect and trust of the masses. If they were to try to evade responsibility, putting up this or that excuse, then it would be impossible, in fact, to find in them the trait of commanding personnel.

To accept with an open mind the criticisms of others, especially the opinions from below is of great import to the functionaries in correcting the deficiencies in their work.

Their attitude toward the advice and opinion of their fellow comrades determines whether or not they can be tempered as steel in the blast furnace of ideological struggle. A functionary who is unwilling to accept the opinions of others or is depressed and dispirited by the

opinions of others instead of striving to correct the criticized deficiencies, can never correctly train and temper himself. Even though the advice and opinion of fellow comrades are bitter and painful, the functionaries must know to accept them as a mark of trust of the comrades in revolution, as a mark of warm comradely love to fight on together to the end as the great leader's revolutionary soldiers. In particular, they must accept with an open mind the opinions from below, and must respect and give deep thought to the opinions from the people at the base level.

The partywide principle that must be observed in critique calls for seeing to it that there be no irresponsible hurling of unwarranted ideopolitical charges in the course of criticism.

Should there be irresponsible hurling of unwarranted political charges in critique, it could create a sense of fear among the functionaries to face criticism. Should this happen, the functionaries will come to hesitate to frankly own to and criticize their deficiencies before their fellow comrades, to fail to appreciate criticism, and ultimately will be unable to display a high sense of responsibility and initiative in work and life.

Only if criticism is precisely conducted through and through based on objective facts, can it show a great effect.

In critique, the functionaries must never irresponsibly hurl unwarranted political charges at others, and must hold the sincere attitude of fully ascertaining the deficiencies that have surfaced and of precisely criticizing them.

Critique calls for seeking deficiencies through and through in one's subjective views and for correcting them with one's own strength.

Only if one incisively criticizes one's own deficiencies, can one find the correct way of removing them. Only if one strives to seek in one's subjective views one's deficiencies, rather than others pointing them out, and frankly criticizes them before the masses, can one quickly correct the mistakes one has committed.

The functionaries must hold the earnest and sincere attitude all the time of reflecting and summing up their daily activities before going to bed each night, at mealtime, or while out walking, to see if they have done all of the day's work, what they have not done that they could have done, what they have done wrong in the day's work, if they have made a slip of the tongue in their speech, if they have done something excessive in their actions.

Not only must the functionaries sincerely participate in self-criticism, they must set an example in correcting others' deficiencies.

A sincere attitude toward ideological struggle is significantly expressed in the principled correction of others' deficiencies. Failing to take timely action to let the fellow comrades know of the deficiencies that have surfaced in their work and life is not the attitude of genuinely preserving and loving fellow comrades. To take timely action to let fellow comrades see their deficiencies that have surfaced, instead of keeping the lid on them, and to have them straightened out is the sincere attitude on the comradely stand for genuinely preserving and loving fellow revolutionary comrades.

With the weapon of ideological struggle held high, the functionaries must have the deficiencies of fellow comrades corrected with timely advice.

If the functionaries, pretending to be knowing veterans, fail to present principled demand in work and strong criticism of deficiencies, in the end they will be unable to energetically organize and mobilize the masses in the revolutionary struggle and construction tasks.

One of the important demands arising in critique is steadfastly conducting it on a regular basis, not as a campaign on a short term basis.

Conducting critique on a regular basis is of great import in ceaselessly enhancing the training of functionaries in the party spirit and in continuing to move our work forward. Only timely and wholesome critique conducted on a regular basis can become the genuine criticism of sincere help to fellow comrades. If critique is not done on a regular basis, it is possible the deficiencies will be repeated and further compounded in the course of work, seriously hampering the prosecution of revolutionary tasks in the end.

The functionaries must make it a way of life, a habit of life to always reflect on their work, detect and correct their deficiencies on their own initiative.

In order to strengthen principled criticism among the functionaries, it is also important to enhance the role of party organizations.

The great leader Comrade Kim Il-song taught as follows:

'At party committees and party organizations at the primary level, always strengthening in-party criticism and self-criticism, must pay keen attention to making a timely correction of deficiencies, overcoming differences of opinion, and insuring the ideological unity of party members.' ("Kim Il-song Selected Works," Vol 2, 2d impression, p. 478)

Inasmuch as critique is conducted significantly through party organizations, only if party organizations strengthen principled

criticism among the functionaries, is it possible to further deepen their ideological struggle.

First of all by indoctrinating the functionaries to hold a correct attitude and viewpoint toward revolutionary criticism, party organizations must see to it that critique among them is always conducted to suit the partywide principle and demands. In this way they must make the functionaries consciously and faithfully participate in critique and thoroughly establish through criticism a revolutionary party life attitude within the party.

Party organizations, conducting the work of summing up party life in the atmosphere of a strong ideological struggle, must make the functionaries detect and thoroughly correct their deficiencies on time on their own initiative.

Highly promoting democracy within the party is an important demand for strengthening critique among the functionaries.

There can be no double standard of discipline within our party. In the party there can be neither high party members nor low party members, and all party members have equal duty and right before the party.

Party organizations must absolutely insure that no one by the power and authority of his position suppresses or passes over criticism in silence, and by positively encouraging and developing criticism especially from below, must create the condition for one and all without exception to freely make criticism. Only then can the functionaries always live and work under the guidance of party organizations and the control of the masses, and successfully carry out their assigned revolutionary tasks without showing the slightest deficiency.

All functionaries, by further hastening their own revolutionization with positive participation in ideological struggle holding aloft the weapon of criticism and self-criticism and by thoroughly preparing themselves as politicoideologically resolute, genuine church-oriented revolutionaries, shall energetically push ahead with the forward movement of our revolution.

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## LITERATURE AND ARTS, AND INDOCTRINATION IN AESTHETICS

Pyongyang KULLOJA in Korean No 5, May 79 pp 37-42

[Article by Ch'oe On-kyong]

[Text] Our party, brilliantly embodying the chuche-oriented literary art thought of the great leader Comrade Kim Il-song, is paying keen attention all the time to strengthening indoctrination in cultural aesthetics through literature and arts, along with ideological indoctrination, among the masses.

This is an explicit expression of our party's sagacious guideline and invariable concern for bringing up people as fully developed communist social beings and enabling our people to enjoy a more civilized, affluent life.

Strengthening indoctrination in cultural aesthetics among functionaries and working people is the demand of the law of our developing revolution and socialist and communist construction.

The great leader Comrade Kim Il-song taught as follows:

"At present our party is directing great effort to indoctrinating and remolding the masses. For indoctrinating and remolding the masses, neither school education alone nor propaganda and agitation alone is enough. Only if every form of literature and arts is all mobilized, such as novel, poem, drama, and film, which are the admirable means of indoctrinating the masses, is it possible to effectively conduct the work of indoctrinating the masses." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 581)

Today when the three revolutions--ideological, technical, and cultural--are being unprecedentedly deepened and developed, the reality of our country calls for conducting, more in depth and width than at any time, indoctrination in cultural aesthetics among functionaries and working people, along with ideological indoctrination among the masses.

Because of the dynamic vitality of the superiority of our country's socialist education system provided by the great leader, the general knowledge level and technical and cultural standards of our working people have been extraordinarily enhanced today, and in step therewith, their ideological and aesthetic ideals and mental and cultural demands have also become very high.

They demand even more works of revolutionary literature and arts high in ideartistry which faithfully reflect their rewarding life and strygggle.

Only by ceaselessly strengthening the indoctrination of the masses in aesthetics, further enhancing the functions and roles of literature and arts to meet such realistic demands is it possible not only to satisfy the mental and cultural demands of the working masses but also to successfully carry out the task of cultural revolution.

Today's reality in which the revolutionanry fervor of the masses of people and their ideological, technical, and cultural standards have become higher than at any time, and also our revolution which is deepening and developing on a new higher level, call for more competent functionaries prepared in many-sided ways.

Work with people can never be accomplished with ideological indoctrination alone; it must be turned into active, creative, live political work with people.

Only political work which, linked to the real life of people, stirs people's ideological feelings, can tightly capture people's hearts and energetically inspire them to revolution and construction.

Essentially, the revolutionaries have no peers who can match their humanity and sensibility, their richness in life and kindheartedness.

Only functionaries who possess such revolutionary traits and who are tempered in such humanity can understand the feeling and life of the masses and can feel the pains of the masses as their own.

Such lofty traits and active, creative work abilities befitting functionaries of the motherly party can be attained only through training in cultural aesthetics along with steadfast ideological training.

Barren people who neither read novels nor see films, cannot deeply understand people's rich, diverse feeling and life, and moreover, cannot perform work to suit people's different character and characteristics.

In the genuine works of revolutionary literature and arts is reflected in diverse, rich ways indeed all the significant aspects of human life such as not only political life, economic life, military life, and cultural life but also life with revolutionary comrades, love life and family life, and is vividly, concretely portrayed the method of mass operations with different people in different revolutionary situations.

Such works of literature and arts teach our functionaries how to preserve and love fellow revolutionary comrades, how to hate the enemy, and energetically inspire them to overcome, with strong human will and revolutionary faith, myriad barriers, twists and turns, standing in the way of the revolution laden with formidable trials.

Indoctrination in aesthetics through literature and arts is an indispensable requirement in bringing up people as fully developed communist social beings.

As enunciated by our party, the communist society we aim for is a society fully developed in all areas such as economics and culture, ideology and morality, and is a genuine people's society in which social beings of a new type fully developed in many-sided ways complete with abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physical strength for labor and national defense, will be enjoying to their hearts' content a civilized and affluent life as the master of nature and society.

Accordingly, the people who will be living in such society must of necessity possess the ideomental traits commensurate with it.

The great chuche ideology clearly illuminates the thought and theory, mental and moral character, which must be held not only by the people struggling for socialist and communist construction in the current stage but also by the people who will be living in the communist society at a later date.

People who will be living in the communist society must become communist social beings who are thoroughly armed with the chuche revolutionary world outlook and healthy physical strength and at the same time, fully developed complete with high cultural and technical standards, in other words, independent and creative social beings possessed of high independent consciousness and at the same time, of creative abilities capable of actively remaking nature and society.

This bespeaks that the communists are indeed people who not only have ideological consciousness at a high level but also are highly trained in cultural aesthetics.

When we say civilized people, it does not mean by any means people who are better off than others in terms of food, clothing, and shelter, but

people with noble communist character highly trained in cultural aesthetics who know to enjoy life to their hearts' content and to admirably appreciate art.

Such high training in cultural aesthetics cannot be brought about in a day or two but can be attained only through positive training in aesthetics.

What makes the strengthening of indoctrination in aesthetics a demand of the law of socialist and communist construction is the fact that satisfying the demands of high cultural aesthetics is also the vital demand of the people themselves who will be living in the communist society.

As enunciated by our party, as people come to move forward farther, casting off the constraints of nature and society, and to live more and more free from worry about food, clothing, and shelter, they come to demand a higher mental and cultural life as they cannot be satisfied with filling their material needs alone.

Feeling and aesthetics barren, literature and arts lacking, true living is unthinkable.

People's ideaesthetic ideals and demands which grow in step with developing society can be completely realized only when they have the ability not only to enjoy to their hearts' content works of literature and arts high in ideartistry and cultural heritages but also to admirably create such receptive heritages of literature and arts.

In indoctrinating people in aesthetics, literature and arts play an especially important role.

The great leader Comrade Kim Il-song taught as follows:

"Truly realistic and revolutionary literature and arts show people the most beautiful, the most lofty world of human life. Through literature and arts we can more deeply understand life and find strength and courage for our struggle to create a more admirable life. Again, we cannot live with theory alone. Life is too barren to live, reading neither poems nor novels, and how else could one find joy in life?"  
(Ibid., pp 356-357)

Our party, based on a unique enunciation of the intrinsic nature of literature and arts, an outstanding form of social consciousness, has always directed keen attention and deep concern to enabling all party members and working people to have rich revolutionary aesthetics and high cultural training, enhancing the functions and roles of literature and arts in indoctrinating the masses in aesthetics.

As enunciated by the church-oriented art thought, literature is anthropology. Depicting live social beings and serving social beings is where the intrinsic nature of literature as anthropology is.

In bringing up people as fully developed communist social beings, the immense role which literature and arts play as a weapon of ideological indoctrination, as a means of discernment, and at the same time, the innate functions they play in aesthetic indoctrination, are related to the aesthetic characteristics of literature and arts distinguished from all other forms of social consciousness.

Literature and arts re-create vividly and concretely as if seeing with one's own eye, social beings and their life through a graphic, artistic portrayal of life, not through some abstract logic.

In the works of literature and arts are graphically unfolded the features, diverse and rich aspects of human life of live social beings as concrete, vivid individual characters breathing, talking, thinking, and acting as seen in reality.

Precisely amid this diverse and rich life vividly portrayed, literature and arts put significant human questions up front and elucidate in depth the diverse and intricate human feeling and aesthetics, rich inner world such as joys and sorrows, love and hate, and sympathy and antipathy, which people come to experience in the course of such life.

Because of such characteristics of portrayal, literature and arts work strongly on not only people's thought and will but also on their feeling and aesthetics and energetically inspire them to aim for an infinitely beautiful and lofty human world, leading them to a world of pure and lofty feeling never before experienced by people.

In this way revolutionary literature and arts come to exert a tremendous influencing power, a power for which there is no substitute, on people's mental life and on their formation of a revolutionary world outlook.

The impressive stories told in revolutionary songs such as the "Anti-Japanese War Song" among the poems and songs personally written by the great leader during the arduous anti-Japanese armed struggle for members of the Anti-Japanese Guerrillas to sing eloquently bespeak what strong ideomental functions revolutionary literature and arts play in inspiring people to the revolutionary struggle.

The great leader who, lying in bed a victim to the severe cold in the midst of an arduous march braving blizzards and clearing the road laden with virgin snow while fighting the enemy several times a day, wrote the lyrics of a song even as his temperature ranged over 40 degrees Celsius, and encouraged the members.

The Anti-Japanese War Song a peal of thunder,  
the cry of the masses ringing everywhere,  
The shouts of tens of millions of people in Anti-Japanese War,  
Strike terror into the hearts of the scoundrels.

The "Anti-Japanese War Song" personally written by the great leader, because of its indomitable revolutionary spirit and revolutionary optimism, impressively stirred the members, made the members renew their resolve to defend with their lives the safety of the great leader, the heart and brain of the Korean revolution, and dynamically inspired them to the showdown battle of destroying the enemy.

Also, the "Song of My Home" which the great leader had frequently sung for the members made them feel an infinite yearning for the fatherland and their home in a deep, pensive mood, and inspired members of the Anti-Japanese Guerrillas to the sacred war of restoration to save their beloved fatherland, their fathers and mothers, wives and children.

Truly, genuine works of literature and arts infinitely stir people, making them hold breath with sweaty hands, laugh with a keen pleasure, or weep.

Even after reading or viewing such works, the strong impression left behind by the stirring portrayal does not disappear quickly and in particular, the model portrayal of beautiful and heroic leading characters comes to leave a lasting lifetime impression in people's consciousness.

In this way the people, every time they run into difficult and overwhelming trials in the course of their life, come to take to scoring heroic exploits, recalling the images of the leading characters who were forever loyal on the one road of revolution.

What a great ideaesthetic influencing power do the revolutionary leading characters in the immortal masterpieces "Sea of Blood," "Flower Girl," and "The Fate of a Member of Self-Defense Team" have in energetically making people realize the greath truth of life that none but the road of the revolutionary struggle is the genuine road to living!

Full-lenth novel "On the Foothills of Paektu Mountain" in the library of "An Immortal History" which we could not read without being moved to tears, the stirring canvas, we can never forget.

The portrayal of Ch'oe Son-kum, a member of the sewing unit who, bedridden in a touch and go condition hovering over the brink of life and death, could not shift her painful eyes from the quilted uniform worn by the fatherly leader who was now sitting across her and whom she had so adored and so wanted to see; and the tear-evoking portrayal of Yun Ch'il-nyo,

a member of the kitchen unit who, at her historic moment of being embraced in the bosom of the fatherly General after traveling hundreds and thousands of li laden with brambles, across the death line, now forgot the fact that she was there as a suspected member of "Minsaengdan" and recalled the day before when she touched her mess kit by force of habit to make sure it was in place on her knapsack while the Guerrillas underwent the inspection of the great leader--these portrayals have been forever engraved in the readers' hearts as a priceless model of spotlessly clean, unchangeable, unwavering loyalty.

As in this way in the process of incisively experiencing aesthetics people come to be immersed in a new, lofty world of feeling never before experienced by them, they come to appreciate the beauty of life, let alone ideologically tempering themselves, and thus come to nurture, improve, and perfect their aesthetic feeling and emotion, artistic taste and talent and ability.

Precisely through such functions of aesthetic indoctrination, literature and arts come to perform important functions in infinitely enriching the mental world of social beings, in perfecting the individual character and communist personality of social beings, in forming a revolutionary world outlook.

Truly, it may be said that the role aesthetic indoctrination plays through literature and arts is very important in indoctrinating and bringing up people as fully developed communist social beings.

By further strengthening aesthetic indoctrination through literature and arts among functionaries and working people, we should more energetically hasten the conversion of the whole society to the chuche ideology and advance socialist and communist construction.

Most important in strengthening aesthetic indoctrination of the masses is commendably indoctrinating functionaries and party members so that they may hold the correct stand and attitude, deeply understanding the importance of ideological indoctrination and cultural aesthetic indoctrination in arming people with the chuche-oriented revolutionary world outlook and in bringing them up as chuche-oriented communist social beings.

Thus when the functionaries, never considering the work of aesthetic indoctrination as of secondary importance or as a burden, and tightly grasping it as an important link in indoctrinating the masses, actively and creatively organize and guide it, a great success will be scored in the work of aesthetic indoctrination and in the process, the cultural standard of the functionaries themselves will also be improved even more.

Again, inasmuch as the work of aesthetic indoctrination through literature and arts is not one which the functionaries alone conduct but is one which is for the sake of the masses, only if, by making the masses become the master of this work, the masses are enabled to consciously participate in it with great concern and interest and display their initiative and positivity, can the work show its great vitality.

Along with such indoctrination work, it is also imperative to teach the masses simplified basic knowledge about various art forms so that they may feel and learn more through works of revolutionary literature and arts and to teach them various methods such as the method of reading novels, the method of appreciating films, music, and dance, the method of viewing works of art, and the method of discussing appreciation and writing about appreciation.

For example, in reading a novel, one will come to learn by far more if one analyzes as one reads what is the seed of the novel, what is the theme of the novel growing out of the seed, in other words, what is the basic question which the author wants to speak about in his novel, what kind of an ideological answer the author gives to the thought of the novel, namely, to the question set forth in the novel, what we are supposed to learn from it, what are the most impressive scenes in the novel.

Especially important in strengthening aesthetic indoctrination is making the functionaries and working people read plenty of literary works such as novels.

Revolutionary novels play an important role in people's formation of a world outlook and aesthetic indoctrination.

Therefore, it behooves us to make the whole society brim with a revolutionary study attitude and in particular, to energetically launch the book-reading movement laid down by our party.

Important in this connection is for schools to pay especially keen attention to strengthening aesthetic indoctrination aimed at bringing up members of the younger generation as fully developed communist social beings complete with abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physical strength for labor and national defense, as civilized social beings highly trained in cultural aesthetics, on the one hand, and to correctly organizing and guiding the extracurricular work of making them properly read plenty of books.

In this way it is imperative to establish the attitude in the whole society, turning it into a habit of life, a way of life, that all people,

be they children or adults, young or old, read books anytime anywhere and lead a cultured life.

In order to make many people read many books within a short span of time, it is essential to organize the system of reading novels by turn and also to commendably organize various tasks such as simultaneous reading of serial novels carried in the newspapers or listening to broadcasts.

In this way it is imperative that let alone all the works of our country's revolutionary literature and arts, they must read many renowned classical literary works of the world and widen their views and enhance their training in cultural aesthetics.

The work of indoctrinating the masses in cultural aesthetics must also be interestingly and substantively organized and conducted, employing diverse forms and methods with the Anti-Japanese Guerrillas style literary art activities as the model.

Under the great leader's guidance members of the Anti-Japanese Guerrillas, even during the arduous and bloody anti-Japanese armed struggle loyally upholding the great leader's teachings that our poetry must become a weapon stirring the hearts of thousands and tens of thousands of people, a weapon destroying the enemy where the bayonet could not reach, briskly launched militant and mobile literary art activities, employing diverse forms and methods.

Thus our revolutionary literature and arts indoctrinated members of the Anti-Japanese Guerrillas in the spirit of revolutionary optimism, energetically inspired the broad masses of people to the sacred anti-Japanese war, and terrified the enemy, Japanese imperialism.

Following such living examples, it is important to organize various field surveys and field trips that can broaden people's knowledge and vision, such as field surveys and field trips to revolutionary battlefields, historic revolutionary sites, museums of revolution, halls of victory, museums of fine art, museums of folklore, and to commendably organize, to suit the specific conditions, indoctrination work in a colorful manner such as an evening of literature and arts, lecture on literature and arts, gathering for appreciating works, gathering for reciting poems, and meeting to announce writings.

Important in conducting indoctrination work by methods of such variety is substantively organizing it smashing the old framework of formality and ceremony. Only then is it possible for all party members and working people to have tested feeling and aesthetics together with high thought and knowledge and to come to be complete with the traits which genuine church-oriented communists must have.

Aesthetic indoctrination work through literature and arts must of necessity be conducted closely combined with revolutionary practice and must become a process of efficacy struggle of the masses themselves.

In strengthening aesthetic indoctrination of the masses it is also very important to widely develop the activities of art teams.

Our party has long emphasized it as a matter of importance to popularize the activities of art teams.

By loyally upholding the intent of the party for developing the activities of art teams and mass cultural work and by briskly organizing and conducting this work, all party organizations shall make every work site bubble with revolutionary optimism.

Only when, with aesthetic indoctrination work conducted in diverse forms, party members and working people have rich and lofty feeling and aesthetics, is it possible for them to warmly feel and fervently love social beings and life, and setting themselves far-reaching aspirations and lofty ideals for true living, to come to positively struggle for the realization.

By substantively conducting cultural aesthetic indoctrination among party members and working people, we shall more energetically hasten the conversion of the whole society to the chuche ideology.

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## SEED IS THE NUCLEUS OF A CREATIVE WORK

Pyongyang KULLOJA in Korean No 5, May 79 pp 43-49

[Article by Hyon Chong-ho]

[Text] Our revolutionary literature and arts brilliantly blossoming and developing under the ray of the great chuche ideology, because of their deep and rich ideological contents and lofty and tested artistic portrayals, arouse a great ideoaesthetic interest of the people and energetically push them toward the struggle for revolution and construction.

What has made it possible for our revolutionary literature and arts to greatly stir the people more than at any time, to energetically serve as an ideological weapon for revolution and construction, as the genuine textbook of life, is closely related to the fact that the writers and artists, embodying the thought on seed enunciated by the chuche-oriented literary art theory, are decisively enhancing the ideoartistry of their works.

The theory on seed is a unique theory that has monoaxially systematized and scientifically enunciated the principled requirements and ways arising in discovering the nucleus in the inner structure of a creative work of literature and arts and the intrinsic nature and functions of the seed as the nucleus, and in properly taking care of the correctly selected seed in an artistic manner.

The theory on the seed of a creative work--this is a powerful weapon indeed for creating the genuine anthropology of the chuche era, the new communist anthropology, and the founding of this theory is an epochal event of tremendous import in the development of mankind's literature and arts.

The question of what is basic to forming the basis of portrayal in a creative work and to invariably setting the direction in which to lead the course of the creative work comes up as a very important

question in the literary art theory and in the practice of creative work. This being so, the past period saw many discussions held in this connection in the sector of literature and arts for a long time but never saw a explicit elucidation of the question.

This question was reserved for our party's chuche-oriented literary art thought and theory to precisely elucidate.

The chuche-oriented literary art theory enunciates that if a writer is to produce an admirable work, he must first of all correctly capture the seed which constitutes the nucleus of his work.

As enunciated by the chuche-oriented literary art theory, if a creative work of literary art is viewed as an organic body, the seed is the nucleus of the life thriving in it and is the basic factor in determining its content, in forming the basis of its portrayal, and in guaranteeing its life.

Generally speaking, in producing a creative work or in conducting scientific research or starting a new task, it is essential to correctly seek out the nucleus which assumes its intrinsic characteristics. In the case of writing a scientific thesis, too, only when the ideological nucleus the writer intends to speak about, the core, is correctly set, can he begin to establish a system and develop logic.

The theory on seed is a unique theory that has emerged afresh in connection with the inner structure and characteristics of a creative work of literary art.

A creative work of literary art shows in exactly the same form as in real life, the truth of life the writer intends to elucidate, weaving it into an interesting and profound drama through the line of people's human relations and conflicts, the line of events, not by explaining or proving it by any concept or logic. Therefore, a creative work of literary art forms a more solid organic structure, in relative terms, than other forms of social consciousness; and the neglect of a minor detail comes to destroy the work as a whole. In light of this, in order to organically structure the creative work, it comes up as a real and immediate question to clearly understand the basic factor in unifying all the elements of portrayal and carrying them through as one.

A creative work is one in which the writer puts up front a certain question he has sought out in people's life and sets forth his own specific ideoaesthetic views toward it. This being so, it is only natural that importance comes to be attached to the theme or thought of a creative work in appraising its value. From this, the literary art theories in the past period tried to seek the basic factors of a creative work mainly in the theme, thought, and materials forming the basis of the work, in relation to its ideoaesthetic profundity.

Enunciating that in setting forth this or that theme and expressing thought with certain specific material or characters to portray, a writer must not use the material, theme or thought itself as the basis but must select such material and set forth such theme and express such thought, the chuche-oriented literary art theory has elucidated that it is based on the framework of seed as the nucleus which assumes more intrinsic characteristics in such selection and expression.

Just as it is impossible to tell, without knowing the kind of seed planted, what will sprout and grow to bear what kind of flower and fruit, it is also impossible, without properly knowing the kind of seed planted in the organic body of a creative work of literary art, to correctly speak about the material, theme, or thought of the work.

Thus the theory on seed, by enunciating that a creative work of literary art is like a solid monoaxial organic body formed on the basis of one seed as the nucleus, is a unique theory that has made it possible to correctly elucidate what guarantees the philosophical depth of a realistic work of literary art and where its ideoaesthetic interest is rooted.

The theory on seed is a chuche literary art theory sought out in the process of establishing the new communist anthropology embodying the demands of the masses of working people of our era, the era of independent stand and attitude.

The great leader Comrade Kim Il-song taught as follows:

"Today's era is an era of independent stand and attitude in which the peoples of the world demand to live independently." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 171)

Our era is a new one, the chuche era, basically distinguished from all preceding historical eras. The chuche era is a new era in history in which the masses of people have entered the stage of history for the first time as the master in command of their destiny, as the master ruling the world, and is a new era in which the masses of people independently and creatively shape history and work out their destiny. Therefore, literature and arts of the chuche era must become a new communist anthropology which gives artistic answers to the question of independent stand and attitude, to the question of independent social beings.

The new communist anthropology is new literature which cannot be successfully created with such elements alone as the material, theme, thought, character, and conflict which performed great functions for a long time in the past period in the theory and practice of producing creative works. The new communist anthropology embodying the great

chuche ideology called for the basic factor assuming the intrinsic characteristics of forming the framework for all the elements and of unifying and combining them as one, in other words, a new literary art category known as the seed.

In the course of carrying out the historic task of transforming the immortal masterpieces created during the anti-Japanese revolutionary struggle into various forms of literature and arts such as films and operas, our party has elucidated that in the masterpieces, sociohistorically urgent and significant questions have been planted as the ideological core.

As shown by the process of transforming into a film the immortal masterpiece "The Fate of a Member of Self-Defense Team," with the masterpiece's seed elucidated by our party that you die if you join the "Self-Defense Team" and you die if you do not join it, the film was able to admirably re-create faithfully the philosophical depth of the human question set forth by the original masterpiece.

Elucidation of the seeds planted in the immortal masterpieces--this is indeed our party's sagacious leadership brought to great fruition which has made it possible for literature and arts to become a genuine anthropology, the new communist anthropology demanded by our era, the chuche era.

Thus the theory on seed is a chuche literary art theory founded anew in the course of conducting a scientific examination of the inner structure of the creative works of literature and arts and of creating our era's genuine anthropology, the new communist anthropology.

The chuche-oriented literary art theory enunciates that what is known as the seed in literature and arts is the nucleus of a creative work and is the ideological core of life which holds the basic question the writer intends to speak about and has the framework in which the elements of portrayal are to be rooted. This is a classical formalization of the intrinsic nature of the seed in a creative work.

As enunciated by this formalization, the seed has the chuche framework as the basic question which the writer intends to speak about, has the framework for materials in which the elements of portrayal such as characters, events, anecdotes, and conflicts are to be rooted, and is the basic factor of a creative work which makes it possible to express thought as well.

The seed correctly seized and grasped, the writer is already able to significantly establish the theme as the basic question he intends to speak about, to purposefully select the materials in which the elements of intended portrayal are to be rooted, and to properly express the

thought he espouses as well. What makes the seed a question bearing on the theme and materials of a creative work and the ideological core the writer has sought out and grasped is precisely because the seed is indeed the nucleus of the life, the profound embryo of the life of the creative work pregnant in itself with urgent and significant human questions in life and with the framework for all elements such as the materials and theme, thought and character.

Therefore, seed as the nucleus of a creative work is the basic factor with a greater philosophical depth than any other portrayal element in ideological terms of the theme which acts on the process of producing said creative work, and is the ideological core which performs the most important function in imparting ideoaesthetic interest to the work.

Such intrinsic characteristics of the seed present the urgent and immediate demand that in creating works, the writers not only must have a clear understanding of the seed in unifying and carrying through as one all the elements of portrayal in their work but also must seize a significant seed. This is something one can easily see by taking a simple look at the process in which the People's Prize laureate feature film "A working Family" was produced.

The great leader Comrade Kim Il-song taught as follows:

"Feature film 'A Working Family' commendably shows that a son does not spontaneously become a member of the working class just because his father is but can grow up to be a member of the working class only through steadfast ideological indoctrination and ideological struggle." ("On Socialist Literature and Arts," p 557)

Feature film "A Working Family," by tightly grasping significant and fresh social questions in our life as the ideological core of life, was able to become an admirable production with a significant seed.

But this production had only held the generalized idea in its first creative effort that merely digging iron ore does not make a worker, merely handling iron ore does not make a member of the working class. From this, at first this production could not become a work of significant portrayal in depth. Such facts bespeak that what is known as the seed is the embryo of life and ideological core the writer has uniquely sought out in the process of searching for human questions and life.

The writer concretely portrays a significant life pregnant with specific human questions in his work. This being so, the writer does not take in everything from reality but only such a life as pregnant with urgent and significant questions. Therefore, the seed of a creative work is

also the embryo of life which determines the content and forms the basis of portrayal so as to make it possible to portray a life pregnant with urgent and significant basic questions.

The creative collective for feature film "A Working Family," by even more deeply delving into life with the heightened awareness that in light of the sociohistoric status of the working class and of the revolutionary cause, they must grasp a more incisive, a more urgent question as the ideological core, were at last able to plant in the production the profound ideological core that the working class cannot afford to forget its basics and that even if it understands the basics, it could still degenerate if it became self-complacent failing to continue to revolutionize itself. Thus through this seed they came to be able to show the people in such an admirable artistic canvas the truth of life that revolutionization is something that not only the working class but every one must undergo and undergo ceaselessly all the time.

The chuche-oriented literary art theory also deeply elucidates the function of the seed.

The function of the seed lies first of all in unifying the material, theme, and thought as one in organic links.

In a creative work, the material is the life basis of the seed. If a writer is to produce an admirable creative work, he must first select a significant life material. Only when the life material is analyzed, appraised, and reconstructed by the writer, can it become the life framework which elucidates the proposition in terms of thought and theme. It is possible for the material to become the life framework only when it is based on the seed which the writer has sought out in life. To put it another way, the seed makes it possible to analyze, appraise, and reconstruct the material to meet the demands of the creative work. When we say that the material forms the life framework for the seed, we do so in this context.

In a work of literature and arts, the theme is also determined and conditioned by the seed. Unless the writer precisely selects the seed, it is impossible to speak about any theme at all. Accordingly, when the writer merely uses this or that question in life as the basis of his creative work, unable to grasp the ideological core, the work comes to fail.

Inasmuch as the thought of a work also flows from the seed, it is impossible to elucidate any significant thought through life without precisely grasping the seed.

Only on the basis of having deeply grasped a worthy seed can the writer set forth a significant theme and thought of his work and proceed to produce portrayal suited to their elucidation.

All these facts bespeak that in producing a creative work, the seed is indeed the basis for unifying the material, theme, and thought as one in organic links and that, as the nucleus, it aims all the elements toward elucidating the truth of life.

The function of the seed also lies in turning itself into the decisive factor in insuring the ideological character and artistry of the work and in guaranteeing the work's value.

The great leader Comrade Kim Il-song taught as follows:

"High ideological character combined with lofty artistry--this is the unitarily valid criterion for determining the value of an artistic work." (Ibid., pp 66-67)

The value of a work of literature and arts lies, in the final analysis, in high ideological character combined with lofty artistry.

Correct selecting and processing of the seed admirably satisfies such conditions which determine the value of a work of literature and arts.

The seed is first of all the basic factor in guaranteeing the ideological character of a creative work.

The ideological character of a creative work depends on the depth of portrayal which elucidates the intrinsic nature of life and is guaranteed by its philosophical profundity. Precisely, the seed the writer has grasped for his work in the process of searching for the intrinsic nature of life holds philosophy in itself as an important attribute.

Seed as the nucleus of a creative work is grasped by earnest, energetic thinking and search for human life, and is the ideological core which in itself gives intrinsic significance to life and contains profound propositions. This being so, the seed is the source of an energetic strength capable of bringing forth works of literature and arts which elucidate the truth of life in depth.

Precisely because the seed which assumes the intrinsic characteristics of life thoroughly insures the philosophy of a creative work, it makes the reader do deep artistic thinking, with a remarkable lingering effect. Therefore, any attempt to enhance the ideological character of a creative work without grasping such ideological core is as foolish as hoping for a good harvest of fruit without first sowing for it.

In producing a creative work of literature and arts, the seed is the framework not only for enhancing the work's ideological character but also for combining the ideological character and artistry, and is the decisive factor in determining the work's value. This is so because

the seed is the ideological core grasped through life and as such, already has in itself the framework for combining the ideological character and artistry of the work.

When grasping the seed, the writer does not discern it as an abstract concept but seizes it as vivid life; and this being so, the seed constitutes the basics of the content of his work and at the same time, forms the basis of its form and the framework for unifying and combining them.

Therefore, the process of selecting and processing the seed is the process of realizing the combination of the ideological character and artistry of the work, the process of insuring high ideological character and lofty artistry which are the most correct criteria for determining the value of the work.

What makes the seed the factor in insuring the ideoartistry of a creative work is also related to the fact that the seed is the framework in which the elements of portrayal are to be rooted and is the decisive guarantee for conditioning a fresh touch in portrayal.

A seed that does not produce a clear, vivid artistic symbol which may be said to be the prototype of portrayal, cannot become a genuine seed that brings forth a creative work of literature and arts. Therefore, in the process of selecting a seed for their creative work, the writers could deeply ripen beforehand the personality of the leading character, his human relations, the province of his life, stories to be unfolded, and the like, and could gauge the success or failure of their creative work.

The function of the seed, as a power of inspiring the writers to creative efforts, as a source of arousing their artistic imaginations and creative fervor, also lies in being a precondition for enabling them to energetically launch speed battle, in being the basic condition for insuring the quality of their creative works.

Only if the writers have a heightened awareness of their lofty mission before the party and the revolution and a deep grasp of the seed, can they write smoothly without a hitch.

A good seed which captures the writer's heart and keeps it ceaselessly burning--this enables the writer to display great strength and talent and to give his all to creative writing day and night with tireless creative fervor. Thus the seed is strength that invariably pushes and leads the writer throughout his creative effort and as such, not only is the precondition for enabling him to energetically launch speed battle but also is the basic condition for guaranteeing the quality of his creative work.

The chuche-oriented literary art theory also gives a deep elucidation of the basic demands arising in correctly selecting the seed and artistically taking care of it, and of the ways of the realization.

The great leader Comrade Kim Il-song taught as follows:

"Our literature and arts absolutely must not dissociate themselves from the interests of the revolution and the lines of the party, nor must tolerate elements that suit the liking and palate of the exploiting class. None but revolutionary literature and arts thoroughly abiding by the lines and policies of the party can receive the genuine love of the masses of people and can become an energetic weapon of the party for indoctrinating the working masses in the communist revolutionary spirit." (Ibid., p 169)

The teachings of the great leader and the embodiment, the lines and policies of the party, most precisely reflect the law of the developing revolution and mature demands of the revolution and as such, are the most correct strategies and tactics for the successful prosecution of our revolution and are the guiding compass for all of our activities.

Selecting the seed to suit the demands of the teachings of the great leader and the embodiment, the policies of the party, is one of the basic demands that the writer must tightly grasp in producing a creative work of literature and arts.

This is the intrinsic demand of revolutionary literature and arts shouldering the lofty mission to serve the indoctrination of working people in the unitary ideology of the party, the revolutionary thought of the great leader, and the conversion of the whole society to the chuche ideology. The more the seed that the writer has selected and grasped precisely reflects the policies of the party and gives the most correct answers, thoroughly abiding by the lines and policies of the party, to the urgent and immediate sociopolitical questions presented by the times, the more reliably it can guarantee the ideological success of his creative work, and such a creative work can genuinely serve the conversion of the whole society to the chuche ideology. Therefore, in the final analysis, the criterion for determining whether or not the seed has been correctly selected and grasped, is the teachings of the great leader and the embodiment, the policies of the party.

The chuche-oriented literary art theory enunciates that the seed not only must meet the demands of the policies of the party but also must be such that can be embodied in portrayal.

Inasmuch as the seed is the nucleus of a creative work, it must be such that can embody the policies of the party in portrayal to suit the

intrinsic nature of anthropology. If a writer has grasped an ideological core that cannot evision at all the personalities of the leading characters, their relations, the structure and form of his creative work and the like, which all form the basics of creative portrayal, then without doubt he has grasped a seed that should be resolved in philosophy or politicoeconomics, not a seed of literature. Even a worthy ideological core, unless elucidated through portrayal, cannot artistically stir the people.

Therefore, in selecting and grasping the seed, it will not do for the writer to attach importance to politicoideological character alone at the neglect of artistic importance. Even high politicoideological character, unless it can be resolved by artistic portrayal, cannot become a seed of art.

To go into the realities, widely search and deeply experience life is an important demand for selecting and grasping a seed that has political significance and artistic value.

Only if the writers go into the bubbling realities where the teachings of the great leader and the policies of the party are being embodied, can they personally see, hear, feel, and take in the rewarding life of the working people. In the process of living in the realities the writers can select and grasp the seed necessary for their creative work while politicoideologically tempering themselves.

But even if they went into the realities, unless they approached life with political insights and a sharp eye, they could not find a worthy seed. Only those writers who have deeply studied and mastered the teachings of the great leader and the embodiment, the policies of the party, and hold a revolutionary stand and scientific attitude and method toward the realities, and have a keen political insight and eye, can discover a seed pregnant with new and intrinsic propositions capable of serving the revolutionary indoctrination of the people.

Even though the writers went into the realities and grasped a seed, if it is similar to the seed of already existing works, then they could not create an impressive and interesting portrayal striking a responsive chord among the people.

A creative work is unique and nonrepetitive in the traditional meaning. Just as the phenomena of life are not identical but diverse, the seed of a creative work of literature and arts which reflects life itself in form, must of necessity be fresh and of a specific feature.

Taking good care of the seed that has been selected and grasped is the decisive guarantee influencing the success or failure of the creative work and its value.

The seed is no more than the precondition and basis to the end for producing a creative work. Only if the writer, after selecting and grasping a good seed that suits the policies of the party, takes good care of it artistically, focusing all the elements of portrayal on it and deepening them, can he harvest admirable fruits.

The chuche-oriented literary art theory enunciates that most important in taking care of the seed is correctly setting the personalities of the characters and vividly portraying them.

The seed is elucidated through the portrayal of the personalities of the characters including the leading character. No matter how interestingly the stories are woven, no matter how intricately the drama is organized, if the characters are not correctly set and their personalities do not correspond to the logic of life, ultimately it becomes impossible to bring the seed to life. The basic character who proceeds to directly embody the seed is the leading character. Therefore, it behooves the writer to pay keener attention to commendably portraying especially the leading character.

If the seed is to be realized in portrayal, it is equally important to commendably portray life. Only if the thought of a creative work flows from life, is it possible to make the people accept it and to greatly stir them.

Out of the life in the realities, which exists in diverse forms, the writer must select and portray only the life which suits the demands of the seed, and must not digress to portray life which has nothing to do with the seed. If the writer digresses to portray life which has nothing to do with the seed, then it will cloud the thought which he intends elucidating in his work, and consequently, he will be unable to precisely convey his intent of portrayal.

If the writers and artists are to correctly grasp the seed and make it blossom into beautiful portrayal, it is also very important to enhance their creative skills.

As enunciated by the chuche-oriented literary art theory, creative portrayal cannot be accomplished with ideological intent alone; it must be underlined with creative skills.

Lacking creative skills, it would be difficult for a writer to succeed in his creative work even if he selected and grasped a good seed. Only if a writer ceaselessly pursues earnest search and creative thinking and maximally displays his creative talents, is it possible for him to realize artistic generalization which elucidates the truth of life in a manner as concrete as the real conditions and to correctly embody the principle of individualization and uniqueness in his creative work. An admirable creative work is the high skills of the writer brought to remarkable fruition.

Therefore, the writers, with an awareness to respond in loyalty with high political consciousness and techniques to the political trust of the great leader and the glorious party, must improve their political job performance qualifications one grade higher and prepare themselves in many-sided ways. In this way they must artistically take care of the seed they have selected and grasped, focusing all the elements of portrayal on it and deepening them. Thus only a creative work which has elucidated by high artistic portrayal the significant seed selected and grasped out of life, can deeply stir the people and energetically inspire them to the struggle for the attainment of the chuche cause.

The founding of the chuche-oriented literary art theory on seed is a great revolution in the development of literature and arts. By this theory, the revolutionary literary art theory has come to perfect the theory of the structure of creative works and the principle of seed into an orderly system with the theory of seed as the basics, and the writers and artists have come to have the key to producing more energetic and beautiful creative works to suit the demands of the times and the aims of the people.

Our era in which the masses of people have entered the stage as the master ruling the world, calls more than at any time for a literary art theory which gives a big help in enhancing the ideoartistry of revolutionary literature and arts and which is also of greater practical and realistic import in the leadership of the party for the task of literature and arts. With the theory of seed founded, this urgent and immediate demand of the times has come to receive a precise answer.

With the theory regarding the seed founded, the party of the working class has come to be able to make literature and arts brilliantly blossom and develop into a genuine anthropology, the new communist anthropology, to suit the intrinsic demands of the socialist system where the masses of working people are the master.

Our writers and artists, by holding the seed theory as their compass, have come to be able to purposefully complete their ideoartistic preparations and to produce admirable creative works of high ideoartistry even more, still faster.

Our writers and artists, by continuing in the future too to energetically launch their creative activities forever following the seed theory uniquely enunciated by our party, shall acquit themselves admirably of their glorious mission and role before the times and the revolution, positively serving to hasten the conversion of the whole society to the chuche ideology.

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FULFILLMENT OF THE PLAN BY THE INDEXES AND BALANCED DEVELOPMENT OF  
THE PEOPLE'S ECONOMY

Pyongyang KULLOJA in Korean No 5, May 79 pp 50-54

[Article by Yi Tong-hyop]

[Text] One of the important tasks arising in developing the economy in a balanced way on a planned basis and in successfully insuring overall socialist construction is for all branches, all units to fulfill the plan by the indexes without fail.

The great leader Comrade Kim Il-song taught as follows:

"We must struggle not only to fulfill or overfulfill the plan as a whole but also to fulfill it by the classification of products and decisively improve the quality of products." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 368)

Only if the state plan is fulfilled by the day, by the month, by the quarter without fail and only if all branches and enterprises of the people's economy without exception fulfill their assigned plan quotas by the classification of products, by the indexes, is it possible to quickly hasten socialist economic construction.

When we say fulfilling the plan by the indexes, it means fulfilling the production quotas by the classification of products, by the specification of products, by the grade of products without fail in accordance with the demands of all the indexes projected in the people's economic plan.

Fulfilling the plan by the indexes is above all an important guarantee for conducting all economic activities of the country in accordance with the unitary plan under the state's centralized guidance.

The socialist economy is a highly organized economy in which all the means of production are grasped and utilized in a unified way on a societywide

basis. Whether or not in the socialist society the economy can rapidly develop depends on how all the links in reproduction such as production and distribution, accumulation and consumption, and economic branches and units move following the state plan.

Only if all the economic activities of the country are conducted according to the state's unitary plan, is it possible to develop all branches and all units of the people's economy on a planned basis and to most rationally utilize materiel and funds and labor on a societywide basis.

In the event that, instead of fulfilling the indexes of the plan without fail, factories and enterprises selectively produce products, products whose production process is simpler with less labor, or products which yield greater profits, it will bring extreme chaos to the planning work and render it impossible to successfully carry through the intent of the policies of the party in economic construction.

The unitariness of planning comes to be thoroughly insured only through the process not only of correctly formulating the state plan but also of fulfilling the formulated plan without fail.

In each of the indexes of our plan is concretely reflected the intent of the great leader and statewide demands, and the economic activities of all branches and all units are thoroughly meshed to the minutest detail.

In particular, in our country, under the guideline uniquely laid down by the great leader for unified, detailed planning, all the indexes of the plan are unified into a single set of state indexes and all of them take on the force of a law. With the indexes of the plan turned into one centralized, unitary set of state plan indexes, a basic guarantee has been provided for doing away with serendipity and "moral justice" in planning work and overcoming departmentalism and provincialism.

Therefore, only if factories and enterprises precisely fulfill the plan by the indexes, is it possible to firmly insure the unitariness of planning to suit the demands of the law of the balanced development of the people's economy on a planned basis and to ceaselessly develop the economy at a high speed to suit the intent of the party and the state, utilizing the country's resources and societywide labor with optimum effect.

Fulfilling the plan by the indexes also makes it possible to achieve a high speed in economic development, correctly insuring the balance of socialist expanded reproduction.

The great leader Comrade Kim Il-song taught as follows:

"In the socialist society, effecting the balanced development of the people's economy not only is quite possible but also is indispensable." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 249)

In the socialist society, where the means of production belong to socialist ownership, all branches and enterprises of the people's economy under the unitary plan of the state are finely meshed like gears, and the economy develops in a balanced way.

Such characteristics of the developing socialist economy urgently demand that the state must correctly set the links among factories and enterprises and the interbranch balance of the people's economy, and must ceaselessly straighten them out to meet the demands of the changing realities. The linkages between the branches of the people's economy and the balance between all the links in reproduction can be most satisfactorily insured only when the quotas projected in the state plan are correctly fulfilled by the indexes.

What makes it possible for the fulfillment of the plan by the indexes to insure all the balances in societywide reproduction is related to the fact that the indexes of the plan comprehensively reflect the demands of balanced reproduction.

The indexes of the plan not only reflect the intent of the party and the demands of the state for economic construction in a given period but also thoroughly link and mesh all the dimensions of reproduction process and elements of production.

Again, the indexes of the plan precisely reflect the interbranch and intrabrand relations and concretely underline all the insuring conditions necessary for the fulfillment of the plan.

Therefore, fulfilling the plan by the indexes, by making it possible to correctly insure the linkages of all branches and all units in terms of production and consumption and to run management activities in fine mesh, makes it possible to correctly insure the balance of socialist reproduction.

The demands for fulfilling the plan by the indexes grow higher and higher as socialist and communist construction deepens, as the scope of the economy expands, as the linkages between economic units become complex.

If any one branch or unit violates such demands and fails to fulfill the plan by the indexes, it will destroy the balance between directly related branches and units and eventually create an imbalance of the overall economy and cause the waste of a lot of materials and funds and labor. Even when it fails to fulfill the plan by the indexes for only a couple of kinds of products, it will make it impossible for the factories and

enterprises which are set to use them, to normalize their own production and to produce cooperative products on time, which will interfere with the overall economic development and people's living conditions.

Therefore, fulfillment of the plan by the indexes is an indispensable condition for the balanced development of the economy on a planned basis, and is a basic guarantee for eliminating serendipity and chaos in economic operations.

Under conditions that the economic indexes are comprehensively detailed with the realization of the guideline laid down by the great leader for detailed planning, fulfillment of the plan by the indexes makes it possible to precisely insure all balances including the overall balance and detailed individual balances.

All this shows that fulfilling the plan by the indexes, by bringing about the thorough embodiment of the demands of the law of the balanced development of the people's economy on a planned basis, is an important link which makes it possible to develop the economy even faster, maximally and rationally utilizing the resources of the country.

Experience in our country's socialist construction proves that to finely mesh the indexes of the plan carrying through the guideline for unified, detailed planning, and to make all units fulfill their production plan without fail by the quantitative indexes of products according to classification, is one of the basic lines which enables production and construction to grow rapidly.

The great leader, early on based on his keen analysis of the demands of the economic law operating in the socialist society and of the concrete state of the developing economy of our country, laid down the guideline for fulfilling the plan by the indexes and has sagaciously been leading the effort for thoroughly carrying it through.

The great leader has seen to it that by detailed planning to suit the demands of the guideline for unified and detailed planning, the plan be finely meshed among the branches of the people's economy and factories and enterprises and that they be made to fulfill their assigned quotas of the plan on time qualitatively and quantitatively without fail.

The great leader, especially by arranging to comprehensively concretize statistical data and to turn all indexes of the plan into state plan indexes, eliminated "moral justice" in the fulfillment of the plan and established a strong system and order for fulfilling the quotas of the plan as a matter of duty.

Because of the presence of the sagacious leadership of the great leader and of the unique planning guideline laid down by the leader, our

country has been able, throughout the period of socialist construction, to fulfill the state plan not only in terms of total volume but also by the indexes. With the plan successfully fulfilled by the indexes, we have firmly insured a ceaseless high speed in the growth of production always based on a positive economic balance.

Today, the concrete realities of our country's socialist economic construction urgently demand that more than at any time, all branches and units of the people's economy energetically launch the struggle to fulfill the plan by the indexes even better.

In our country, with planning work reaching a very high level, even minor products are all projected in the plan, and all branches and units are moving forward, closely linked and finely meshed like gears. Also, with social division of labor further deepened and developed, cooperative production continues to grow and production is rapidly developing based on modern technology.

In particular, with the struggle energetically launched for the chuchezation, modernization, and scientization of the people's economy, all branches and units are widely adopting achievements in modern science and technology, and a ceaseless technological advance is being registered.

Such concrete state of the developing economy urgently demands that all branches and units of the people's economy insure their timely production of raw materials, fuel, supplies, and plant facilities assigned them in accordance with the indexes of the plan. Only if this demand of the people's economy is satisfactorily realized and the plan is fulfilled by the indexes without fail, is it possible to harmoniously develop production as a whole and even more rapidly improve people's living conditions.

Most important in fulfilling the plan by the indexes is giving priority to political work and energetically organizing and mobilizing the producer masses in the fulfillment of the people's economic plan.

The great leader Comrade Kim Il-song taught as follows:

"After formulating a correct plan and establishing organizational measures for the execution, whether or not the plan is properly fulfilled entirely depends on whether or not the working people struggle with high revolutionary fervor to carry through the policies of the party."

(in the Question of Socialist Economic Management," Vol 3, p 57)

It is people who perform the decisive and active role in production. Whether or not the plan is properly fulfilled is entirely influenced by whether or not the people struggle with high revolutionary fervor.

If the producer masses consciously mobilize themselves with high revolutionary fervor, they can successfully fulfill their quotas of the plan, ceaselessly innovating technology and positively seeking out and mobilizing their inner potential.

If the guidance functionaries and working people are to display high revolutionary fervor in production and construction with an awareness befitting the master of the revolution and closely cooperate with one another under the slogan "one for all, all for one," then they will be quite capable of fulfilling whatever difficult task by the indexes without fail.

Therefore, the guidance functionaries must deeply study the great leader's teachings for fulfilling the plan by the indexes, must master the true intent with all their hearts, and must plan organizational political work so that all working people may fulfill their quotas of the plan by the quantitative indexes of products according to classification.

In particular, by substantively launching political work among the functionaries and working people to highly display the lofty revolutionary attitude of helping each other and leading each other on in the collectivist spirit, they must see to it that all branches, all units engaged in cooperative production thoroughly fulfill the plan by the indexes.

At the same time, the functionaries must energetically lead the working people to produce and build even more with existing resources, conserving and effectively utilizing raw materials and fuel and supplies from the stand of the master in charge of national housekeeping and maximally recovering and utilizing idle materials.

Important in fulfilling the plan by the indexes is also insuring comprehensively on time the conditions for fulfilling the plan.

The great leader Comrade Kim Il-song taught as follows:

"... once the plan is formulated, the work of insuring that the enterprises fulfill the plan is important." ("On the Question of Socialist Economic Management," Vol 2, p 22)

To take timely action to properly insure the conditions for the fulfillment of the plan is an indispensable requirement in the process of socialist reproduction and is an important guarantee for the growth of production.

The process of fulfilling the plan is the process of a ceaseless consumption of the means of production and labor. If the plan is to be successfully fulfilled, a lot of labor and various kinds of raw materials and supplies and equipment facilities are needed.

Such needs arise as an even more urgent and immediate question as technology develops, as the scope of industry grows, as technical processes become complex, as social division of labor expands.

Therefore, if the producers are to be enabled to successfully fulfill the plan by the indexes, devoting their all to production without any worry about the production conditions, it is imperative to take timely action to comprehensively and properly insure the conditions for the fulfillment of the plan.

What is important in this connection is properly insuring raw materials and supplies, to begin with.

To suit the demands of the Tsean System enunciated by the great leader, the economic functionaries must have raw materials and supplies delivered to the production sites at the responsibility of the higher echelons. In particular, by enhancing the role of materials companies and by making them secure and have on hand the raw materials and supplies by the classification of products, by the specification and grade of products, as meshed in the state plan, the economic functionaries must assume responsibility for having them delivered to the base level according to the plan.

At the same time, they must substantively conduct technical guidance and labor administrative work, and must commendably carry out the supply service work for the working people.

Again, in order to fulfill the plan by the indexes, it is important to strengthen planning discipline and correctly appraise and sum up the progress in the fulfillment of the plan.

Fulfillment of the plan by the indexes can be insured only on condition that planning discipline is strictly observed to suit the force of law of the state plan and its nature as a command.

The plan is the command of the party and the law of the state reflecting the balance of the developing economy and the demands of socialist construction.

Even the slightest violation of the indexes of the plan is none other than the violation of the law of the state and hampers the balanced development of the people's economy on a planned basis.

Strengthening discipline so as to have the plan fulfilled by the indexes without fail, especially because it makes it possible to thoroughly realize the demands of the guideline for unified and detailed planning, is one of the important guarantees for insuring the balanced development of the economy and a high speed in the growth of production.

In order to thoroughly establish planning discipline, it is imperative to strengthen control over the fulfillment of the plan by the indexes. In this way it is imperative to prevent the emergence of a tendency to produce more of what is easier to produce with less labor than what is more difficult and needs more labor to produce, or of the manifestation of such phenomenon as producing more of products that could receive a more favorable appraisal.

Again, properly appraising and summing up the progress in the fulfillment of the plan plays a very important function in ceaselessly improving the enterprise management of factories and enterprises, in enhancing the revolutionary fervor and creative positivity of the working people and energetically organizing and mobilizing them in carrying out economic tasks.

The great leader, from the first days of building a new society in our country with the implementation of the work of planning the people's economy, gave his teachings for properly appraising and summing up the progress in the fulfillment of the plan and clearly illuminated the concrete direction and ways of the realization.

The economic guidance functionaries, by taking timely action to sum up the progress in the fulfillment of the plan and correctly appraise it as enunciated by the great leader, must turn the task of appraising and summing up the progress in the fulfillment of the plan into an important means, both in name and fact, of improving management activities and energetically inspiring the working people to carry out economic tasks.

To this end, the economic guidance functionaries must concretely grasp the progress in the fulfillment of the plan by the indexes along with the plan for production volume and based thereon, must precisely analyze and appraise the progress in the management activities of factories and enterprises. Instead of appraising the fulfillment of production plan by the indexes only in terms of quantity, they must correctly appraise it from the two dimensions of quality and quantity. Only then will the working people come to pay keen attention not only to increasing the volume of production by the indexes but also to improving the quality of products. The appraisal and summation of the progress in the fulfillment of the plan must be conducted not in terms of technical job performance but always on a high politicoideological level and must be turned into a task of ceaselessly improving organization and guidance for the fulfillment of the plan.

An important guarantee for the fulfillment of the plan by the indexes lies in the functionaries planning economic organizational work.

Only by properly conducting economic organizational work such as finely meshing the plan and correctly insuring the materials and supplies is it

possible to successfully solve all the questions arising in fulfilling the plan by the indexes. All questions arising in insuring the raw materials and supplies and equipment facilities and in insuring the working conditions for the working people with priority to technical preparations depend, in the final analysis, on how they plan economic organizational work.

Therefore, the guidance functionaries must thoroughly plan economic organizational work for fulfilling the plan by the indexes without fail with an attitude befitting the master of the revolution and a high sense of partywide responsibility.

In accordance with the demands of the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, going in deep among the producer masses, concretely observing and grasping the state of affairs, taking timely action to unlock locked-in links, and substantively conducting production command, the economic guidance functionaries must always see to it that production is conducted in accordance with the demands of the indexes of the plan.

In particular, the guidance functionaries, clearly understanding that energetically launching the technical revolution is an important guarantee for successfully fulfilling the plan by the indexes, must modernize the facilities, widely adopt new production methods, and strive for producing and building even more with existing materials, facilities, and labor.

In this way all branches, all units, by precisely fulfilling the plan by the indexes, must firmly insure the balance of the developing economy and keep achieving ceaseless leaps forward and innovations in socialist economic construction.

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STRENGTHENING FISCAL FUNCTIONS AND ROLE IS AN IMPORTANT DEMAND OF  
ECONOMIC CONSTRUCTION

Pyongyang KULLOJA in Korean No 5, May 79 pp 55-59

[Article by Han In-ho]

[Text] Today our people, following the bright blueprint of the second Seven-Year Plan unfurled by the great leader Comrade Kim Il-song, are dynamically racing forward toward a new higher peak of socialism.

What arises as a matter of importance in further shortening the march route of our people toward the fulfillment of the new long term plan is strengthening fiscal functions and role and making all branches, all units of the people's economy produce and build even more with existing economic resources and meticulously, steadfastly, diligently run national housekeeping.

The great leader Comrade Kim Il-song taught as follows:

"Making state funds properly used is none other than fiscal work."  
("On the Question of Socialist Economic Management," Vol 2, p 302)

Fiscal management of a socialist state is a very important task of using for the sake of the people the money the people have earned. The socialist state, with a view to responsibly running overall national housekeeping by utilizing fiscal leverages, creates specific monetary funds on a planned basis and distributes and utilizes them in a unified way, on the one hand, and exercises control for the correct use of the funds.

Socialist fiscal management above all performs the function of distributing aggregate social products and national income. Through its distributing function, fiscal management positively serves to insure the balance of expanded reproduction, ceaselessly develop production at a high speed, and systematically improve the standard of living for the people.

Through its controlling function, socialist fiscal management also stimulates all branches of the people's economy to rationally utilize labor and materials, fulfill and overfulfill the plan. Because of such functions, fiscal management performs an important role in increasing state accumulation and in expanding and developing socialist ownership.

Therefore, strengthening fiscal functions and role always arises as an important question in running the socialist state and managing enterprises, and is a firm guarantee for hastening revolution and construction.

Today when the struggle to fulfill the second Seven-Year Plan ahead of schedule is energetically under way, strengthening fiscal functions and role arises as an urgent and immediate demand more than at any time.

Strengthening fiscal functions and role, because first of all it makes it possible to achieve a high speed in the growth of production relying on the correct balance of the economy, makes it possible to successfully realize the high goal and enormous task of the new long term plan.

The second Seven-Year Plan is a plan for the chuché-ization, modernization, and scientization of the people's economy. During the period of the plan, it is projected to more than double the production in many branches of the people's economy and to make industrial production grow every year at the high annual rate of 12.1 percent.

During the period of the new long term plan, we must carry out capital construction on an enormous scale and at the same time, must comprehensively mechanize and automate production in many branches of the people's economy, and industrialize and modernize agriculture.

If this difficult and enormous task is to be successfully fulfilled, it is imperative that all branches, all units of the people's economy, highly displaying the revolutionary spirit of self-reliance, must energetically launch the struggle to hasten production and construction with our resources, with our technology. This calls on the fiscal branch to correctly keep the balance of accumulation and consumption, meticulously running national housekeeping and effectively utilizing all possibilities to the full potential.

By properly keeping the balance of accumulation and consumption through a correct distribution of national income, fiscal management makes it possible to ceaselessly accelerate expanded reproduction and satisfactorily realize the demands of the law of the socialist economy which continues to move forward with continuing innovations.

Of course, it is not that the fiscal branch all by itself keeps the balance of accumulation and consumption, but depending on how fiscal management functions in resolving the question of balance,

the question of quickly accelerating economic construction is greatly influenced.

If, in accordance with the demands of the teachings of the great leader and the embodiment, the policies of the party, the precedence of accumulation is insured and more funds are channeled into increasing it, it will be possible to solve even better the questions arising in insuring the chuche orientation and self-support of the economy, in equipping all branches with modern technological provisions, in placing technical processes, production methods, and management activities on new scientific foundations. The more funds are channeled into increasing accumulation, the faster it will be possible to accomplish the tasks projected in the second Seven-Year Plan such as tapping and expanding coal and mineral mines on a grand scale, accelerating expanded reproduction by modernizing factories and enterprises, and improving the standard of living for the people.

Strengthening fiscal functions and role also makes it possible to achieve a new turnaround in economic management and to utilize existing economic resources with optimum effect.

The great leader Comrade Kim Il-song taught as follows:

"Today, commendably conducting production guidance and enterprise management is where an inexhaustible potential for the growth of production in the industrial branch is." (Ibid., p 226)

In the present period, one of the important questions arising in improving economic management is strengthening fiscal functions and role and further tightening management activities.

Insuring all tasks in accordance with the demands of the Tae'an System, such as regularizing and standardizing economic management work, insuring success in the struggle to conserve with loving care the property of the state and society, insuring the scientific character of economic management--all these tasks, in the final analysis, depend in large measure on how fiscal functions and role are strengthened to meet the demands of the developing realities.

The more the independent economic accounting system is correctly implemented, fiscal discipline and control is strengthened, and the role of financial and banking institutions is enhanced, the more potential for the improvement of economic management and production increase and conservation can be found, and production can be increased by far with the same raw materials, supplies, funds, and labor.

If, along with enhancing the revolutionary fervor of the working people, financial and banking institutions strengthen their monetary control

over factories and enterprises, all producers will come to strive to run national housekeeping even better, paying keen attention to enterprise management, and to positively serve in rationalizing production.

Therefore, for all branches, all units of the people's economy to firmly turn around fiscal management as a task of the masses themselves, to regularize and standardize fiscal work and correctly combine scientific management organizational work with strict control--all this is an important way of successfully fulfilling the second Seven-Year Plan.

Strengthening fiscal functions and role is also a firm guarantee for insuring the working people's living standard at a high level by mobilizing inner potential and steadfastly, diligently running housekeeping.

Hastening the chuchezation, modernization, and scientization of the people's economy, along with further strengthening the foundations of the socialist economy during the period of the second Seven-Year Plan, our party has laid it down as a basic task to improve one grade higher the standard of living for the people. During the period of the new long term plan it is imperative to improve the standard of living for the workers and peasants all together but especially with keen attention to the peasants, to improve the standard of living for the peasants in the plains areas and mountainous areas evenly all together.

The task to improve the standard of living for the people can be realized even better when fiscal management correctly embodies the law of the balance of accumulation and consumption, the law of the socialist economy which continues to move forward with continuing innovations, and the principle of socialist distribution according to labor.

Moreover, the second Seven-Year Plan, even as it provides for the precedence of accumulation in growth, is a positive economic development plan projecting a rapid increase in consumption with a view to improving one grade higher the standard of living for the people. This being so, while distributing on a planned basis the national income held in the hands of the state, fiscal management through its functions must strive to make various funds such as operating funds including wages utilized more rationally.

Only if fiscal management, strengthening its functions and role, properly keeps the balance of accumulation and consumption and correctly realizes the principle of socialist distribution according to labor, is it possible to quickly improve the standard of living for the working people, to continue to enhance the revolutionary fervor of the

working people, correctly combining politico-moral stimuli and material incentives among them, and to achieve a ceaseless upsurge in socialist construction.

All this shows that improving fiscal management work and strengthening its functions and role is an important guarantee for fulfilling ahead of schedule the enormous task of the second Seven-Year Plan before us, for even more highly promoting the superiority of our country's socialist system.

In the present period, an important task arising in strengthening fiscal functions and role is above all for factories and enterprises to correctly implement the independent economic accounting system to meet the demands of the Tae'an System.

The great leader Comrade Kim Il-song taught as follows:

"In managing and operating the socialist economy, it is very important to properly implement the independent economic accounting system. Managing and operating factories and enterprises according to the principle of the independent economic accounting system is the demand of the law of the socialist economy." (Booklet "Let Us Further Hasten Socialist Construction, Properly Conducting Fiscal Management Work," p 7)

Implementing the independent economic accounting system to meet the demands of the Tae'an Work System is a matter of utilizing the commodity-money relations existing in the socialist society and material interests to suit the intrinsic nature of the socialist economic system; a matter of scientifically, rationally managing and operating the economy, purposefully utilizing the independent economic accounting system so as to highly promote the superiority and vitality of the Tae'an System. The independent economic accounting system can show its genuine worth when it is correctly implemented to meet the demands of the Tae'an System.

As the great leader taught, in order to properly implement the independent economic accounting system, it is imperative to correctly apply the law of value. Only if the law of value is correctly applied, is it possible to lower the standard of material consumption per unit of product, increase the production volume per employee, and improve the quality of products as well.

The economic functionaries, properly setting product price and commendably utilizing economic leverages such as cost, profit, and depreciation, must give stimuli and exercise control so that raw materials, supplies, and equipment facilities are effectively used and the rate of utilization of plant facilities is improved.

It is important, along with correct application of the law of value, to give realistic plans to enterprises and precisely appraise the

fulfillment. Carrying through the mass line without fail, plans must be formulated as realistic and dynamic plans, as an energetic means of hastening production and construction and of inspiring the working people to the production increase and conservation struggle.

In appraising the progress in the fulfillment of the plan, it is imperative to conduct it precisely depending on the progress in the fulfillment of the plan by the quantitative indexes of products according to classification, and to provide positive motivation for the thorough fulfillment of the plan by the quantitative indexes of products according to classification, not to mention the plan in monetary terms. At the same time, by making one and all display high political fervor and creative initiative, it is imperative to see to it that the economic task is correctly carried out.

Enterprises under the independent economic accounting system, utilizing fiscal leverages, must correctly set up a management system for their fixed assets and strive to effectively utilize them. In particular, by correctly utilizing commercial form in selling and buying raw materials and supplies, it is imperative to make all functionaries and working people hold dear the materials and supplies, carefully keep them in custody, and persistently strive to lower the standard of material consumption per unit of product in the utilization of the materials and supplies.

Important in strengthening fiscal functions and role is also thoroughly establishing fiscal discipline and strengthening the struggle against phenomena of waste.

Thoroughly establishing fiscal discipline and eliminating all phenomena of waste and strengthening the conservation system is an indispensable requirement in more commendably running national housekeeping.

As the great leader taught, precisely disbursing the money provided in the state budget is the first and foremost task in strengthening fiscal discipline.

All fiscal disbursements must be made precisely according to the relevant appropriations provided in the state budget, and it is imperative to see to it that not one penny more is disbursed.

To always work from the stand to save one more penny of the state's money and give a still greater profit to the state, to establish strict discipline in the execution of the budget and strengthen fiscal control--this is the work trait of the functionaries of financial and banking institutions.

In order to strengthen fiscal discipline, eliminate the phenomena of waste, and strengthen the conservation system, it is imperative to commendably conduct fiscal summation work.

Fiscal summation work commendably done, all functionaries and working people will come to steadfastly and diligently run national housekeeping and to strive even more to overfulfill their assigned economic tasks. Therefore, it is very important that all state organs, enterprises, and cooperative organizations take timely action to precisely sum up the progress in the execution of the budget.

Factories, enterprises, and cooperative organizations must inform their workers, office workers, and cooperative members concretely by the month, by the quarter, how much money they have earned, how much money they have spent, and how much profit they have given the state.

Such fiscal summation work must be done not only by organs under the independent economic accounting system but also by organs under the budget system. Only then can they, with the budget provided by the state, properly run their housekeeping.

In particular, it is very important to thoroughly establish a fiscal summation system with daily fiscal summation as the basics.

The new fiscal summation system with daily fiscal summation as the basics, because it makes it possible to take timely action to correct deficiencies that may surface in the course of management activities, makes it possible to ceaselessly improve enterprise management and meticulously, steadfastly, diligently run national housekeeping. Again, it makes it possible for the working people, from a stand befitting the master, positively participate in enterprise management, consciously observe fiscal discipline, and make conservation-oriented use of state properties.

Therefore, by regularizing and standardizing daily fiscal summation which is conducted meshed with production summation, fiscal summation by the region which is conducted in the field after the fulfillment of a revolutionary task in the region, fiscal summation by the work target which is conducted together with production summation upon completion of a work target, monthly fiscal summation, and quarterly fiscal summation, we must improve management activities and meticulously run national housekeeping.

Loyally upholding the slogan of the party "let us conserve, conserve, and conserve still more!" we must effectively use every penny and moreover must strongly struggle against such phenomena as wasting state funds or haphazardly disbursing them.

Correctly implementing the local budget system is one of the important tasks facing functionaries of the fiscal branch today.

The great leader Comrade Kim Il-song taught as follows:

"... we must further strengthen the local budget system. The local budget system is a unique socialist budget system implemented for the first time in our country." (Ibid., p 17)

The local budget system laid down by the great leader is a new budget system that has made it possible to bring about an epochal turnaround in the development of our country's fiscal budget system and is the most superior method of running local housekeeping.

In the past period, with the local budget system correctly implemented in our country under the sagacious leadership of the great leader, considerable achievements were scored. All the provinces, cities, and counties of our country have met their expenditures with their own revenues, have turned in much money to the state, and with their local housekeeping growing, have strengthened their fiscal foundations. Consolidating and further expanding the achievements scored in the implementation of the local budget system, we must run our own housekeeping even better with our own strength.

If all localities are to correctly implement the local budget system, it is important that they produce even more daily necessities, making a great input of effort into developing local industries so as to ceaselessly increase their local budgetary revenues. At the same time, they must increase production, developing agriculture, fisheries, service work for the people, procurement work, and the like and quickly improve the standard of living for the people, on the one hand, and insure their local budgetary revenues.

The decisive guarantee for successfully carrying out all these tasks arising in strengthening fiscal functions and role lies in more thoroughly establishing the unitary ideology system of the party among the functionaries of the fiscal branch and thoroughly carrying through to the end on the principle of absolutism and unconditionality the teachings of the great leader and the embodiment, the economic policies of the party.

The teachings of the great leader to the fiscal branch and the embodiment, the economic policies of our party, are the unitarily precise guiding compass for fiscal work, illuminating the straight road to conducting correct socialist fiscal management, heightening the revolutionary fervor of the masses of working people, the master of revolution and construction, and relying on their collective strength. In them are precisely elucidated all the questions arising in fiscal work such as the basic principle of socialist fiscal management and the duty of fiscal management.

Therefore, for the functionaries and working people to thoroughly arm themselves with the programmatic teachings of the great leader

and the embodiment, the fiscal policy of our party, is a precondition for strengthening fiscal functions and role.

First of all deeply studying the teachings of the great leader such as his immortal classical works "On Strengthening Fiscal Functions and Role in Socialist Construction" and "Let Us Further Hasten Socialist Construction, Properly Conducting Fiscal Management Work," functionaries and working people of the fiscal branch must hold them as their compass and must work only in accordance therewith.

It is important that our functionaries further improve their standards of political theory and technical job performance, familiarize themselves with their work, and responsibly organize and execute all tasks from the stand befitting the master. We must deeply penetrate the production sites and work teams which are bubbling in accordance with the demands of the Ch'ongsan-ri spirit, Ch'ongsan-ri method, and must firmly maintain the principle of fiscal management thoroughly abiding by the Tae'an System at all times.

Financial and banking institutions and functionaries are faced with a real and immediate task to further improve their functions and role of control to meet the demands of the developing realities and commendably cooperate among themselves.

In particular, financial and banking functionaries, by more revolutionarily tempering themselves, consciously and faithfully participating in party organizational life and by energetically organizing and launching all tasks, thoroughly abiding by party organizations at all times, must bring about a new turnaround in fiscal work.

By positively serving socialist construction, further strengthening fiscal functions and role to meet the demands of the developing realities, we must strive to enable all branches, all units of the people's economy to more dynamically race forward toward the towering heights of the new long term plan.

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**BROAD UNITED FRONT OF NEWLY-EMERGING COUNTRIES IS A FIRM GUARANTEE  
FOR STRENGTHENING ANTI-IMPERIALIST REVOLUTIONARY FORCE**

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[Article by Kim Kwang-un]

[Text] Today, under the banner of anti-imperialism and sovereignty the people of newly-emerging countries are energetically waging a struggle against all forms of domination and subordination and for national independence and independent development, social progress and prosperity.

In the present period, one of the important questions in victoriously advancing the revolutionary cause of the people of newly-emerging countries who have risen in the struggle to build a new society, a new world is that these countries form a broad united front and strengthen their common struggle.

Based on his scientific analysis of the characteristics of the current international situation and of the people's struggle, the great leader Comrade Kim Il-song has set forth a wise guideline for forming a united front of the people of newly-emerging countries.

The great leader Comrade Kim Il-song taught as follows:

"This [broad] united front [of the people of newly-emerging countries] is a decisive guarantee of victory in the struggle against imperialism and dominationism." (Booklet "Let Us Step Up Socialist Construction Under the Banner of Chuche Thought," p 31)

The great leader's guideline for forming a broad united front of newly-emerging countries clearly illuminates a correct way which makes it possible to smash the vicious schemes of imperialists, dominationists and to energetically hasten the realization of genuine national independence and independent development.

As taught by the great leader, today a fierce struggle is under way in the international arena between sovereignty forces and dominationist forces, between revolutionary forces and counterrevolutionary forces.

The nonalignment movement, the newly-emerging force which has appeared as an independent political force, a powerful revolutionary force of our times, is having a great effect upon the cause of world revolution and the development of international situation.

The people of newly-emerging countries, the people of nonaligned nations, while consolidating their political independence already gained, are energetically waging the struggle to develop their national economy, driving out foreign monopolies, protecting their national resources and tapping and utilizing them.

This struggle being waged by the people of newly-emerging countries is dealing great blows to the imperialists, the dominationists whose business is perpetrating aggression and plunder, domination and subordination.

The imperialists, scared by the daily increasing strength and influence of the newly emerging countries, the nonaligned nations, are making desperate efforts to block this and to maintain their domination at any cost.

In order to realize their ambition of aggression, the imperialists are ceaselessly perpetrating machinations of aggression against and interference in other countries and are accelerating war preparations.

The imperialists are turning their spearhead of aggression to newly-emerging countries in particular and are scheming to split, alienate, and destroy these countries one by one. This is a major technique to which the imperialists are resorting in their aggression against the newly-emerging countries.

Craftily capitalizing on various complicated issues, including border issues left over by colonial rule in the past, the imperialists are trying to drive a wedge among the newly-emerging countries and to make them fight against each other by creating discord, disputes and conflicts among them and thus to fish in troubled waters therefrom.

By employing various crafty and vicious techniques such as threats and blackmail, appeasement and deception, overthrow and sabotage, on the newly-emerging countries, the imperialists are trying to put these countries under their political control. They are also perpetrating all types of schemes to grasp and control the economy of these countries under the plausible guise of so-called "aid" and "joint development of less developed countries."

Capitalizing on a series of difficult problems which the newly-emerging independent countries face in constructing new societies, the imperialists

are luring some countries with "aid" of such types as to administer a dose of medicine after having infected them with a disease, using money, food, and weapons, and are abetting these countries to oppose those countries which do not meekly accede to their brigandish demand.

Through this crafty and vicious method, the imperialists are strengthening the scrambles to place the newly-emerging countries, the nonaligned nations under their domination. Vying with each other in openly interfering with the disputes among the newly-emerging countries, they are waging fierce competition in putting these countries under their own control.

Because of the vicious schemes of the imperialists, the dominationists, the newly-emerging countries, the nonaligned nations are suffering many trials. Today in many countries in Asia, Africa, and Latin America, acts of overthrow, sabotage, and assassination are constantly taking place under the manipulation and plot of the imperialists, the dominationists. Disputes are ceaselessly continuing in these regions.

All of this clearly shows that schemes of the imperialists, the dominationists to divide, alienate, and break up the newly-emerging countries are becoming more blatant than ever before and that a fierce struggle between the sovereignty forces and dominationist forces is being waged in the international arena.

The great leader Comrade Kim Il-song taught as follows:

"The present situation urgently demands that socialist countries, nonaligned states, Third World countries and all the oppressed nations of the world unite firmly and intensify the struggle against imperialism and all other forms of dominationism." (Ibid., p 30)

As taught by the great leader, dominationism is a counterrevolutionary trend running counter to the trend of the present times which pursues independence and is therefore a common object of the struggle of revolutionary people of the world.

The great leader, explicitly elucidating that the essence of dominationism is to infringe the sovereignty of other countries and to oppress and control other nations and peoples, taught that dominationism exists in big countries, small countries, capitalist countries and other countries, too.

Therefore, without the struggle against imperialism, dominationism, the people of newly-emerging countries cannot consolidate their national independence nor achieve their independent development.

Only when all newly-emerging countries, the nonaligned nations form a broad united front and concentrate the point of thrust at opposing

imperialism, dominationism can the rascals' double tactics for counterrevolution be sternly smashed.

The formation of a united front by the newly-emerging countries, the nonaligned nations in confrontation with schemes for division, alienation, and scramble by all types of dominationist forces, oppression forces is a firm guarantee for promoting victory in their common cause.

The might of newly-emerging forces rests with the united strength of newly-emerging countries, and this might can be more strongly demonstrated when they, solidly united as one, energetically wage their common struggle. The united struggle of newly-emerging countries will smash the arrogance and tyranny of imperialism, dominationism, defend each country from their domination and interference, and guarantee the advancement of the newly-emerging countries. Only when a powerful anti-imperialist united front is formed and advancement is made with unanimous action, can the newly-emerging countries win victory, smashing the vicious scheme of the imperialists, the dominationists for aggression at every step of the way.

Unity is the most powerful weapon held in the hands of the people of the newly-emerging countries. United, they will win victory; divided, they will be destroyed one by one. This is a valuable lesson taught by the history of the revolutionary struggle of the people of the world. The newly-emerging countries have been able to win victory in the difficult struggle against the old forces, the old order by energetically waging a common struggle with united strength from the first day of their appearance in the arena of history.

The newly-emerging countries have a firm foundation on which they can form a broad united front and strengthen their common struggle.

Because of the commonness of their situation in the past and of their struggle of today, the people of the new newly-emerging countries are closely linked and have common interests. They were subjected alike to oppression and exploitation by imperialists and colonialists in the past, and today they are struggling alike to build new societies while consolidating their national independence against imperialism, dominationism, and are fervently aiming for independent development. Differences in the socialist systems, political views, and religions existing in the newly-emerging countries can by no means be obstacles to the unity of these countries. There are more common points than different points among the newly-emerging countries. The strength which unites the newly-emerging countries is far stronger than the strength which tries to divide them. In fact, all the newly-emerging countries, except for the puppets of imperialism, can firmly unite in the struggle for the common cause of anti-imperialism, anti-dominationism.

What is important in forming a united front of the newly-emerging countries is strengthening solidarity in the common struggle to oppose imperialism, dominationism and to create a new life.

The newly-emerging countries' anti-imperialist sovereignty struggle is an international struggle, just as the power of capital is international. An individual country's struggle is its own national struggle and at the same time constitutes a part of the common, overall struggle of the newly-emerging countries. Therefore, the struggles are in a mutually supportive, complementary relationship. The revolutionary struggle of an individual newly-emerging country is carried out amid the international anti-imperialist struggle. Accordingly, when the revolutionary struggle is strengthened on a worldwide scale, the revolutionary struggle of each country can be more commendably carried out. At the same time, successes in the revolutionary movement carried out in each country can positively contribute to strengthening the might of all newly-emerging countries. For this reason, all the newly-emerging countries, the nonaligned nations should positively support and encourage the revolutionary struggle of each individual country.

The newly emerging countries, the nonaligned nations, instead of arguing about which of them is a progressive country or nonprogressive country, must strive for unity by seeking common ground. Dividing the newly-emerging countries, the nonaligned nations to this side or that side will serve to destroy the unity of these countries, accelerate division among them, and eventually render it impossible to successfully conduct the anti-imperialist, anti-dominationist struggle. Since all the newly-emerging countries oppose domination and subordination, seek and surmise independence, they can unite firmly on this basis.

In particular, the newly-emerging countries, recognizing imperialist aggression and interference against any one of the newly-emerging countries as aggression and interference against all the newly-emerging countries, should resolutely oppose it and provide all forms of support for the country suffering aggression. If all the newly-emerging countries were to firmly maintain this stance, the imperialists would not be able to realize their wild ambition of aggression against any one of the newly-emerging countries.

When the newly-emerging countries form a united front and advance in unity, solidly united as one, they are quite capable of smashing all forms of tyranny of the imperialists, dominationists in the international arena and of changing all unfair and partial international organizations controlled by the big powers into fair and impartial organizations in conformity with the interests of progressive peoples of the world.

Differences in views and controversies among the newly-emerging countries are the product of imperialist colonial rule in the past. Therefore,

these problems should be solved in accordance with the principle of organically binding the common interest of the newly-emerging countries with their national interest, and of strengthening their unity. Differences in views and issues of controversy among the newly-emerging nations, nonaligned nations are internal questions among the brotherly nations which advance hand in hand to realize their common goal, and absolutely are not issues to be resolved through means of fighting or introducing outside forces, no matter how serious their differences in views and controversies may be. Differences in views and controversies among the newly-emerging countries, nonaligned nations should be settled through means of negotiations by the parties concerned, sitting face to face, without allowing outside interference and in harmony with their national interest and the overall interest of the newly-emerging countries. In fact, the newly-emerging countries can successfully solve any difficult problem if they sincerely discuss it on the basis of mutual respect and trust. If the newly-emerging countries, nonaligned nations, caught in the wiles and the cunning schemes by the imperialists, dominationists, are hostile to and fight one another, their differences in views will be expanded and controversies will be further aggravated, thus they will only bring benefit to the imperialists, dominationists while doing harm to the newly-emerging countries themselves.

It is most important for the newly-emerging countries to maintain their independent stand and attitude in order to unite themselves in the anti-imperialist, anti-dominationist struggle.

The great leader Comrade Kim Il-song taught as follows:

"For the newly-emerging countries to fight in unity against imperialism and all other forms of dominationism, they should maintain independence." (Ibid., p 33)

The question whether or not all the newly-emerging countries, nonaligned nations will realize unity in the anti-imperialist, anti-dominationist struggle boils down to the question whether or not each nation can maintain its independent stand and attitude.

The principle of independent stand and attitude serves as a firm basis for solidifying the unity and solidarity of the newly-emerging countries, nonaligned nations as genuinely voluntary and firm unity and solidarity.

The principle of independent stand and attitude demands complete equality and mutual respect among the countries and nations, and opposes the subjugation of others and subordination to others.

The principle of independent stand and attitude calls for opposition to all subjugation and inequality, guarantee for national rights and dignity, respect for the sovereignty of other countries and nations. All nations,

all peoples are equal and independent, and have the sacred right to decide and solve their own problems.

Therefore, only if the newly-emerging countries, nonaligned nations adhere to the principle of independent stand and attitude, can they firmly guard their national dignity and rights, satisfactorily solve all problems arising in international relations, and strengthen and develop the unity and solidarity among the nations on a firm basis.

Among the newly-emerging countries, nonaligned nations none should blindly follow other nations or act as servants of others; all should mutually respect independent stand and attitude; none should quarrel over or interfere in what other nations do. Only then will it be possible to prevent any dominationist force from gaining a foothold in these countries, to render the baton of any other country ineffective; and the newly-emerging countries can further strengthen their unity and energetically launch the anti-imperialist, anti-dominationist struggle.

To attain a unified front in the struggle by the newly-emerging countries against imperialism, dominationism, it is also important not to allow imperialist stooges to infiltrate the ranks of the newly-emerging countries.

The imperialist stooges are the vicious enemy of the people who attempt to infiltrate the ranks of the newly-emerging countries, sabotage and destroy the common anti-imperialist struggle of the newly-emerging countries. Only by thoroughly rejecting and internationally isolating the stooges of the imperialists can the newly-emerging countries attain their revolutionary unity, guard the banner of anti-imperialism and sovereignty, and more energetically wage their common struggle.

The newly-emerging countries should not only firmly unite themselves politically but also should closely cooperate economically and technically.

Intensifying economic cooperation among the newly-emerging countries is an important means for jointly preventing economic plundering by the imperialists and for building a self-reliant national economy.

If the newly-emerging countries mobilize their respective nations' potentials to the maximum, on the one hand, and strengthen mutual economic and technical cooperation, they will be quite capable of solving the difficult and complicated problems arising in constructing a new society, of attaining economic and technical development without getting indebted to the imperialists, dominationists, and of building a self-reliant national economy rapidly.

The newly-emerging countries have ample conditions for admirably realizing mutual economic and technical cooperation. If the newly-emerging countries

are to effectively mobilize the immense production potential in their possession, they will be able to commendably help each other in close mutual economic and technical cooperation.

If the newly-emerging countries energetically wage the anti-imperialist, anti-dominationist struggle while closely cooperating with one another economically and technically, they can successfully smash the outdated world economic order which brings benefits only to the imperialists, dominationists, and they can establish a fair world economic order which complies with the interest of the newly-emerging countries.

In order that the newly-emerging countries may strengthen their unity and realize the lofty cause for anti-imperialist sovereignty, they should energetically struggle against the imperialists' cunning and vicious policy for aggression and war.

The newly-emerging countries should thoroughly expose and denounce the schemes for aggression and war by the imperialists headed by U.S. imperialism and they should exert pressure on and strike blows at the imperialists wherever they have extended their tentacles of aggression.

Our party and the government of the republic hold it as a firm principle of our foreign policies to struggle in steadfast unity with the newly-emerging countries, nonaligned nations standing against imperialism, dominationism, and with the progressive peoples of the world defending independent stand and attitude.

In the future as in the past, our people will positively support and encourage the just revolutionary struggle of the peoples of the newly-emerging countries, the peoples of the nonaligned nations who struggle to build a new independent Asia, Africa, and Latin America free from any form of domination and subordination, and will vigorously fight with them on the one road of united struggle to achieve social progress and national prosperity, opposing imperialism, dominationism.

No cunning schemes by the imperialists, dominationists can block the just common struggle of the peoples of the newly-emerging countries, the peoples of the nonaligned nations, the mighty revolutionary forces of our times.

The schemes for aggression and intervention by the imperialists, dominationists cannot escape destruction by the revolutionary struggle of the peoples of the newly-emerging countries, the peoples of the nonaligned nations in Asia, Africa, and Latin America and by the progressive people of the world defending independent stand and attitude.

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